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THURSDAY, JUNE 3, 1880.

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THE
Nonconformist and Independent.

THURSDAY, JUNE 3, 1880.

THE GOVERNMENT BURIALS BILL.

THE new Liberal Government deserve praise for their readiness to deal with the Burials question at the very outset of their career. Nor is it less creditable to Lord SELBORNE that, having charge of the Ministerial measure, he should, in a speech of unusual fulness on the introduction of a Bill, have stated the case of the Nonconformists with an unreservedness and a degree of force which left nothing to be desired. The right of interment in churchyards on the part of all parishioners being regarded as absolute, it follows that all ecclesiastical conditions which fetter that right are anomalous, and an infringement of religious liberty. The LORD CHANCELLOR thus laid a stable foundation for the measure which he asked leave to introduce. Equally satisfactory was his declaration that consecration was really no more than the dedication of ground for the purposes of burial, as well as his contention that it was absolutely necessary to apply the same principle to cemeteries as to churchyards; as otherwise the grievance complained of would in many cases be felt as much as under the existing law.

We should have been glad if the principles so well expounded in Lord SELBORNE'S speech had been boldly and consistently recognised in the preparation of the Bill to which it referred. But either from a want of time, or from a fear of exciting opposition, or because it was thought that a measure framed to secure the support of differing parties would be easier to pass than one of a more decisive and statesmanlike character, the Government have brought in a Bill which will excite criticism rather than enthusiasm, even though it may ultimately find its way into the Statute-book.

That the Bill is curiously wanting in originality will be evident when we state that the draftsman has done little more than tessellate—if we may use the phrase—the proposals which have emanated from various quarters during the last three years. Mr. OSBORNE MORGAN'S Bill has furnished the greater portion of the text; but then there have been imported into Mr. MORGAN'S clauses restrictions taken from Lord HARROWBY'S amendment of 1877; while Mr. BALFOUR'S Bill and the recommendations of Convocation have been requisitioned for some important provisions. There is cleverness in this, no doubt, but inconvenience also. It impairs the unity of the measure, and necessarily involves some degree of inconsistency.

In one respect, the Government Bill gives to the supporters of Mr. MORGAN'S Bill all that they have asked—that is, the burial office of the Church of England, and the services of its clergy, can no longer be forced upon Nonconformists; and the relatives of deceased persons may dispense with any service, or have such service as they may prefer, and may "invite such person as they shall think fit," whether a minister or not, to conduct such service. And of course, where, as in the case of the unbaptised, only silent burial is now permitted, the Church of England service, or any other, may be performed by some other person than the clergyman, who is not subject to the same ecclesiastical restrictions. But then the provisions of Mr. MORGAN'S Bill have been supplemented with the restrictions which originated with Lord HARROWBY, as well as by a further restriction not even in his lordship's clause. The service must not only be "Christian," as well as "orderly" and "religious," but if there be an address, it must be "part of, or incidental to, a religious service," and must not attack the belief or worship of any religious body, or its members or ministers. To this last-named prohibition we suppose no one will object since it cannot reasonably be contended that a parochial burial-ground is a proper place for polemics of any kind. But can anything be more arbitrary than to prohibit an address—no matter how "Christian," or how "religious"—unless it be accompanied by something which may be called a service? It is impossible to defend this enactment on principle, and to insist upon it on practical grounds would indicate a degree of fearfulness which cannot be justified by facts.

The insistence on "Christian" services will be defended in some quarters simply from a dread of that which is anti-Christian. But supposing that the phrase can be so judicially construed as to be of any practical value, the prohibition will go much further. We agree with the *Spectator* that "so long as the friends of the deceased limit themselves to saying anything that appears to them to contain consolation to the survivors, even though it be no better than a Positivist's ecstasy over the 'posthumous' life of the good deeds of the deceased, there can, and ought to be, no objection to it, and no

attempt to exclude it, solely because it is not distinctively Christian"—more especially as the consolation would be for those who were present; while the objection is taken by those who would be absent. Lord SELBORNE may say that this is inserted, less because it is right in itself, than because it is required to meet the strong feeling of the clergy; just as he admits that there may be no real need for some other provisions which, nevertheless, he has inserted for the same reason. In that case, however, what becomes of the contention in the earlier part of his able speech—one of the best points of the speech—that the exercise of the civil right of burial ought not to be fettered by any ecclesiastical conditions?

While the Government Bill thus falls short of Mr. MORGAN'S Bill in one respect, it goes beyond it in two others, and in doing so, invites damaging criticism, if not active opposition. By the provision that the word "graveyard" in the Act shall include any parochial cemetery, or consecrated part thereof, the Bill seems to grant what is asked for in the resolution of which Mr. MORGAN gave notice in the last Parliament. But, if cemeteries are included in the Bill, they are included in a way which seems to indicate either great slovenliness, or great timidity, on the part of its framers. If consecration is no longer to be a barrier in the way of Nonconformist services in cemeteries as well as in churchyards, what is the use of retaining those clauses in the Burial Acts which are based on the system it is now proposed to abolish? Why continue to compel burial boards, as they are now compelled, to divide cemeteries into consecrated and unconsecrated parts, to mark them off by boundary stones, to apply to bishops to consecrate, to pay consecration fees, and to erect consecrated as well as unconsecrated chapels? When this Bill passes the whole of the machinery of the Burial Acts relating to consecration will become meaningless and an anachronism, and yet it will be left in existence to worry burial boards, and to increase the burdens of the ratepayers! Lord SELBORNE, however, neither recognises the existence of this fact, nor promises that the deficiencies of the Bill in this respect shall be met in any subsequent measure.

The one novelty contained in the Bill is that which, we expect, will give the greatest trouble to its authors—we refer to the relaxation of the restrictions now imposed on the clergy in connection with the use of the Burial Service of their Church. The idea of giving liberty to the clergy at the same time that liberty is granted to the Nonconformists is, no doubt, a seductive one. But it raises a host of difficulties, and though it may propitiate the clergy, it will be likely to alarm the laity of the Church. For a forcible statement of the case from this point of view, we may refer to the letter of "A Liberal Churchman"—an influential one, we may be sure—addressed to the *Times*, and to the comments of that journal, which are given elsewhere.

There is another point deserving the notice of politicians, which is dealt with in the well-considered resolutions of the Executive Committee of the Liberation Society, to which we call special attention. Clause 11 of the Bill, which embodies the recommendations of the Convocations, may have an innocent look to the uninitiated; but by those who have watched the recent proceedings of those bodies, and know what are the designs of the sacerdotal party in the Church, it may well be regarded with grave suspicion. If these Convocational recommendations receive legislative sanction, we shall hear of them at a future time, when they will be quoted as valuable precedents to justify further action in the same direction. They are also open to the practical objection that they prevent Parliament adopting its own course in altering the Rubrics and the Burial Service of the Establishment. These recommendations, which are scheduled in the Bill, must, we take it, be adopted as they stand, or not at all; and that is precisely the dilemma in which those who claim legislative powers for Convocation wish Parliament to be placed.

We have frankly expressed our opinions of the Bill, because not even our desire to get this question settled ought to prevent an attempt to get it settled in an efficient and unobjectionable manner. It cannot be hustled out of sight by passing a measure which is seriously faulty, or which violates sound principles; and, though the temptation to snatch an immediate victory may be great, a victory which will not prove lasting will not be worth winning.

THE LORDS ON THE ROMAN CATHOLIC VICEROY.

THE discussion raised by Lord ORANMORE and BROWNE in the House of Lords last Friday evening, added little to the elucidation of the questions involved in the appointment of the Marquis of RIFON, except, perhaps, the very obvious suggestion that it is only the existence of an Established Church

which could throw any shadow of inconsistency on the action of the Government. The Chairman of the Protestant Reformation Society naturally quoted with great gusto the polemical language in which the PRIME MINISTER, in the time of his pamphleteering activity, exposed the difficulties created for loyal Romanists by the unreasonable claims of their Church. But, with great fairness, he acknowledged the existence of other passages, which prove the quotations on which he fondly dwelt to be practically irrelevant to the immediate issue. It may be quite true that the only logical construction to be put upon modern Papal claims appears to be, as Mr. GLADSTONE urged, that "no one can now become a convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." But it is one thing to trace out the legitimate action of principles in their general operation, and it is quite another thing thus to judge of individuals who put a very different construction on the principles we condemn. Mr. GLADSTONE himself drew this distinction very clearly, while he justified his argument, notwithstanding the existence of Roman Catholic loyalty, by the observation—"This means that the poison circulated from Rome has not actually been taken into the system." In considering the fitness of Lord RIFON for the disputed appointment, it is absurd to suppose that Mr. GLADSTONE would feel himself bound by any general theory concerning the ultimate tendency of Papal policy. He had to do with an individual man whom he believed "not to have taken the poison into his system"; and, judging him to be specially fitted for the place, he felt himself not only justified, but obliged, by the principle of religious equality, to put out of sight all considerations except that special fitness.

But it is just here that the only suggestion worth noting in Friday's debate arises. If religious equality had been really established in this country the debate could scarcely have occurred at all, and Lord ORANMORE would have been ashamed to refer to possible inconveniences in the relations of the VICEROY to a few ministers of a particular sect, seeing that under any circumstances any Englishman sent out must be a heretic or an infidel to the overwhelming majority of the people he has to govern. The population of India is, according to Lord GRANVILLE, nearer 300,000,000 than 200,000,000. Of these not more than 2,000,000 are Christians of any denomination; and again out of these latter something like 1,900,000 are believed to be Roman Catholics. Now why in the name of common-sense and fairness are the religious susceptibilities of the remaining fraction—100,000 in number—to be so exclusively considered that it is thought an anomaly to appoint a Viceroy who does not agree with them? The only possible answer is that these 100,000 people constitute the official classes belonging predominantly to the Established and privileged Church of this country. They have left a home where their religion is part of the law of the land, where their priests are recognised servants of the State, and where a very large amount of property, constituting a common inheritance of the whole people, is devoted to the maintenance of this particular Church. It appears to such official classes—not, observe, to ordinary colonists, who have everywhere established unreserved religious equality—both natural and inevitable that the privileged religion of the imperial island should also be the privileged religion of the conquered province. Clergy and bishops must be provided for out of its revenues. The Imperial Government, if it does not directly propagate the favoured religion, which would be the most consistent course, ought at any rate to offer special facilities for its propagation. The ministers of the privileged denomination ought to have easy access to, and be on terms of natural sympathy with, the official representatives of imperial power. That this is the view of the Episcopal Church in India, inevitably engendered by its establishment, is notorious to all; and under such circumstances there is little wonder that the appointment of a Roman Catholic Viceroy excites among certain classes uneasiness and discontent. In fact it is impossible to deny that, like many other concessions to Liberalism, it is logically inconsistent with the existence of an Established Church. And though logic goes for little in the immediate needs of practical business, sooner or later it reconciles the inconsistencies of Statecraft at least with common sense and fairness. Therefore, we hold this appointment to be amongst the signs of the time which show that the doom of establishments is not far distant.

But Lord ORANMORE himself, in a speech not peculiarly characterised by force of thought, uttered at least one pregnant sentence, which points very clearly in the same direction. "They must not shut their eyes to the fact," he said, "that in every

country in Europe, whether Roman Catholic or Protestant, the struggle between the Church of Rome and the Civil Power had gone on for a thousand years, and would continue so long as man made religion a stepping-stone to power." The statement, except as regards the anachronism involved in the use of the word "Protestant," is indisputable; but the last words would suggest that the proper remedy is not the maintenance of disabilities which have proved so ineffectual to allay the strife, but rather to cease absolutely and entirely from making "religion a stepping-stone to power." This, of course, involves a total surrender of creed or denomination as a qualification for office; and when once this principle is fully admitted, civil establishments of religion, whether here or in India, will drop away by the disintegrating influences of incongruity. "The struggle between the Church of Rome and the civil power" causes less inconvenience in this land than in any country in the world except the United States, and the reason obviously is that the growth of religious equality, even though imperfectly developed amongst ourselves, takes away many of the temptations to intrigue that operate elsewhere. We well know all that can be said about the worldly ambition of Romanism, and its persistent entanglement of theology with politics. We fully admit the difficulties thus created. We have never failed, indeed, to urge, as in dealing with Irish education, that this feature of Romanism demands the utmost watchfulness and firmness in refusing all *privileges* to the Catholic Church, and in limiting our concessions to the strict measure of impartial freedom, which is all we ask for any Protestant denomination. But Lord GRANVILLE struck the true note when he urged that the interests of Protestant religion are not served by the policy indicated in Lord ORANMORE's speech. "The real strength of the Protestant religion," he said, "lies in something very different, and we shall strengthen and confirm it by showing what large and liberal views Protestants take of the sacred cause of religious freedom."

In all that we have said on this subject, we have confined our defence of the appointment to the principle of religious equality. In our confident consent to the application of this principle in its widest bearings, we are sure that we far more truly represent the feeling of Nonconformists than do the passages quoted by Lord ORANMORE from certain contemporaries. But whether the evidence of Lord RIPON's sympathy with public indignation against the policy of the late Government in Afghanistan is as strong as could be desired, is a point on which we are aware that very different opinions may be held by men who would deprecate, as strongly as ourselves, the maintenance of religious disabilities. We only trust that the speedy and effectual rearrangement of our relations to Afghanistan on terms of righteousness and true honour may prove that the appointment was a wise one.

It might have been supposed from the exceedingly quiet reception of Lord SELBORNE's Burials Bill, when introduced into the Upper House last Thursday, and the reports of Episcopal neutrality, that it would not encounter very formidable opposition. We are now told that the Bishop of LINCOLN, on the motion for the second reading this evening, will move its rejection. It may be that this irreconcilable prelate leads a forlorn hope, and that the Opposition in the House of Lords will not act with such united force as to throw out the measure. The Duke of RICHMOND gained no credit by his former handling of the question, and both he and his colleagues can hardly feel much enthusiasm for the clergy, whom they then befriended, but who have failed to keep them in office. If there is not a sham conflict, it is hardly likely to be one in which the Government will be beaten. Some Conservative Peers will certainly support the Bill; still more will probably show their want of sympathy with Dr. WORDSWORTH's tactics, and their desire to close a wearisome controversy, by staying away. It is difficult to believe that the Government would have introduced the Burials Bill first into the Upper House without having beforehand made sure of success in that assembly.

The Society for the Rejection of the Burials Bill and the Church Defence Institution succeeded, three years ago, in neutralising a vote of the House of Lords. But times are changed, and, in the interval, both Conservatives and their clerical supporters have learnt something. The first-named of these associations has again taken the field, and occupy a whole column of the daily papers with appeals and pleas which have been repeatedly shown to be hollow and delusive. The argument founded on the gift of land for burial purposes was, indeed, effectually disposed of by the LORD CHANCELLOR in his comprehensive speech last week. That these fanatics do not represent any large section in the Established Church may be surmised from the tone of the *Guardian*. Our contemporary, which cannot be suspected of any desire to betray Church interests, deplores the opposition to the Bill, which will be carried on "under Episcopal leadership," as "an unhappy repetition of the error committed (as we think) by so many of the clergy in that sturdy resistance to all concession, which probably prevented the late Government

from settling the question. What is, we believe, our true policy is to accept the decision, which has been obviously pronounced on this matter by lay opinion, even within the Church itself, Conservative as well as Liberal, and to direct all our efforts to improve the Bill by proper safeguards, wherever such improvement is needed." That there are serious defects in Lord SELBORNE's measure, regarded from the Nonconformist point of view, is indicated in the resolutions adopted by the Liberation Society and the Committee of Deputies, and we would fain hope that these blots may be removed, if not in the Upper Chamber, at all events when it is submitted for acceptance to the House of Commons.

This is not the only ecclesiastical question that has been under the consideration of Parliament. In the House of Commons, on Tuesday, Mr. MONK moved the second reading of his Bill to abolish the *congé d'élire*, and to make provision for the appointment of bishops directly by the Crown. The debate was altogether a curious one. The Bill was naturally opposed by High Church members, such as Mr. J. G. TALBOT and Mr. BEESFORD HOPE, as recognising a principle dear to them—the independence of the Church. No speaker was bold enough to deny that the *congé d'élire* is, as Mr. MONK put it, "a mere form and a mockery, tending to bring religion and religious usages into contempt." But Mr. GLADSTONE, as well as other speakers on the Government side, thought that though the present form was offensive, it might possibly be improved, and it certainly involved numerous weighty and delicate considerations. At all events, it recognised the principle of election, which was "one of the oldest institutions of the Christian Church," and "was widely followed among Christians of all denominations." "Their Nonconforming brethren," said the PRIME MINISTER, "wisely attached to it a vital importance, and in Scotland of late years great scope had been given it. He should not like to see that which was a witness of a practice in itself good entirely swept away." Independent Liberals of the same political views took opposite sides in this novel debate. Thus Professor ROGERS, finding that the form enshrined a great historical principle, wished to retain it in view of a time to come when the English Church would be free of all relations with the State, and then that which was now an empty form might become a solid reality. In this somewhat sentimental view, the hon. member for Southwark stood almost alone; Mr. LYULPH STANLEY supporting the Bill, lest the empty form should become a reality, and Mr. ILLINGWORTH, while hoping with Mr. GLADSTONE that at some future time there would be a real representation of the Church in the appointment of its chief pastors, stating that he could not vote for a mere sham, which Nonconformists marvelled had been tolerated so long. This was the view taken by some seventy-two members, mostly Radicals, who supported the Bill; while ninety-seven, mostly Tories, constituted an adequate majority to throw it out.

By a majority of 119 (267 to 148) votes the House of Commons on Monday night declined to add four more members to the Select Committee on Mr. BRADLAUGH's case. The motion, which was supported by the full strength of the Opposition, so far as it could be brought up—happily there have been in this case some right-minded Conservatives—was only a pretext for further delay. We would ask those of our readers who desire accurate information on this most discreditable Parliamentary episode, in which Sir STAFFORD NORTHCOTE has greatly damaged his reputation, to peruse the sketch given by our correspondent in the gallery. The Committee of twenty-three have lost no time, having held their first meeting on Tuesday. Their sittings are to be public. It is hardly necessary to state that their object is not to decide upon the fitness of Mr. BRADLAUGH to enter the House of Commons, but to determine what is the jurisdiction of the House in the case of a member who repudiates the binding nature of the oath of allegiance on his conscience—whether the House has ever exercised it, and whether it is prudent or politic to exercise it now.

Before the debate closed there was a characteristic scene. Sir H. D. WOLFF, by way of a final argument for enlarging the committee, wanted to know why the Nonconformists, who were said to number a hundred in that House, had only one representative upon it—Mr. BRIGHT. Why, for instance, was not Mr. RICHARD or Mr. ILLINGWORTH included in the list? With prompt and effective irony the hon. member for Merthyr repudiated this offensive patronage, as the following report of his speech will show:—

Mr. RICHARD: I am deeply touched, touched almost to tears, by the affectionate solicitude displayed by hon. gentlemen opposite as respects the Nonconformists in connection with this matter. (Laughter and cheers.) And what renders it more affecting to our feelings is that it comes upon us with the force of a surprise, denoting, as it does, a change as sudden as it is delightful. (Laughter and cheers.) In the last Parliament the Nonconformists were so ill thought of that the Government deemed it their duty to bring in a Bill, which was introduced by the noble lord, the member for Liverpool [Lord Sandon], in a speech bristling with warlike and menacing images, and the object of which was to deprive the Nonconformists of all share in the administration of the educational endowments of the country. (Cheers.) And, then, they were considered so common and unclean that the very idea of admitting them to the churchyards to perform any religious service was resented as tending to contaminate and profane those churchyards for ever. (Laughter and cheers.) It is very pleasant to observe the change that has come over the spirit of hon. gentlemen opposite. (Laughter.) No doubt it is to the same effusion of brotherly love that we owe the constant references, breathing such a spirit of Christian charity, that are made to my hon. friend the member for Bristol. (Hear, hear.) I don't know what his offence has been, for I never saw the telegram so often alluded to. But I do

know this, that for forty years my hon. friend has led a noble life of practical Christian philanthropy, before and that probably he will be able to survive the charitable comments of hon. gentlemen opposite. (Loud cheers.) The only thing that disturbs our complacency at the changed tone adopted towards us, is the doubt which sometimes crosses our minds whether it arises so much from love of the Nonconformists as from hatred of the Government. (Hear, hear.) I feel honoured, of course, that my name has been mentioned as worthy to be placed on this important committee. But I have no desire to be used merely as a missile to be hurled at the head of the Prime Minister. I believe the Nonconformists are satisfied with the constitution of the committee as it stands. (Cheers.) They are content to be represented by my right hon. friend the Member for Birmingham, who will take care that their principles and feelings are adequately represented on the committee. (Cheers.)

It will be seen that the interesting "heresy" case of Professor ROBERTSON SMITH has been finally disposed of in the General Assembly of the Free Church of Scotland after an exciting and protracted debate. By the narrow majority of nine it was decided that the learned gentleman should not be disturbed either as a minister or professor, but only admonished. The scene that took place is described elsewhere. It is a happy thing for the Free Church that Sir HENRY MONCRIEFF's motion on the subject was not carried. The same Assembly has renewed its protest, by the large vote of 417 to 91, against the Established Kirk, notwithstanding Sir H. MONCRIEFF's opposition to Principal RAINY's policy, who proposed and carried a petition to Parliament in favour of Disestablishment, and the application of the funds of the Established Church to the development of education in Scotland. Even Dr. BEGGS has abandoned his old ground, and favours the appointment of a Royal Commission. But we hope to return to this subject next week.

Correspondence.

LORD RIPON.

To the Editor of the Nonconformist and Independent.

SIR,—The appointment of the Marquis of Ripon as Governor-General of India has awakened anxious feelings in many of the foes, and even in some of the warm supporters, of Mr. Gladstone. Fears have been expressed lest the appointment may prove prejudicial to Protestant missions in India. Now, it is known in this part of Yorkshire that his lordship has acted most impartially and honourably ever since he became a Roman Catholic towards all he has in his employ, or who are in anywise dependent upon him at Studley Royal and Ripon. Change of views has produced no change in his conduct towards those who adhere to Protestant and Evangelical truth. Thinking that this fact is not generally known, and that its announcement may allay the fears of many, I shall feel obliged by your inserting it in your paper.

I am, Sir, yours truly,

F. FOX THOMAS.

The Manse, Harrogate, June 1, 1880.

LAY PREACHING AMONG CONGREGATIONALISTS.

To the Editor of the Nonconformist and Independent.

SIR,—It is much to be desired that this subject will receive more general attention among our churches than could be secured in the hurry of business at the Memorial Hall, a fortnight ago. The interest which I am known to take in the subject, as editor of the *Lay Preacher*, has already brought me a considerable correspondence from all parts of the country. From this correspondence I am clearly convinced of two things:—(1) That lay preaching is not by any means a new thing in the Congregational body; and (2) that very many of the "mature and intelligent members of our churches" are frequently employed in preaching for other denominations, for lack of opportunity in their own. The *Watchman*, in the article which you quote this week, assumes rather too positively that lay preaching is "a Methodist method." I grant that every credit is due to our Methodist friends for having so thoroughly identified the office of the "local preacher" with their system of church government and work; but I venture to think lay preaching was in vogue before Wesley, and that among the early Independents there were numbers of men who, true to the fundamental principle of their Congregational Independency, acted on the lines laid down in apostolic times, and "preached the Word" even though they had never been ordained to the pastoral office. It is, however, of comparatively little importance whether lay preaching was or was not practised in England before the days of the Wesleys. It is quite clear that for many years it has prevailed extensively, if not very systematically, among Congregational churches. And it is equally clear that a large number of good and earnest men who are members of those churches have long been in the habit of preaching in pulpits belonging to other denominations.

This latter fact is one the significance of which ought not to be lost sight of. One of my correspondents writes:—

The chief difficulty of lay workers is to find a field of usefulness. No doubt there are many churches that would be glad of such unpaid services, and especially over-worked pastors; but many are standing idle because no one employs them. It would be a good thing if some arrangement could be made to make known willing workers, who would be content to work for Christ's sake. If you could give any aid in this direction, I, for one, will be grateful for even a hope that my services will be more available in the future than in the present.

Another correspondent remarks as follows:—

I am the secretary of a lay preachers' association. We have ten members, all more or less acceptable preachers, and

some of them able to give eight or ten Sundays a quarter to the work. Unfortunately, we cannot find places in which to occupy half those who would willingly work, and the result is that talents grow rusty for want of use. Fully two-thirds of the sermons preached by members of our association last year were in Wesleyan and Primitive chapels and preaching-rooms. We want stations of our own. There are ample openings, but for some reason or other we lack the means of entering them.

This last-named correspondent, I think, hits a blot. "There are ample openings," but who is to take them up? Hundreds of places could be found, both in town and country, where the preaching of the Gospel would be gladly welcomed by the people, and where, at comparatively little cost, preaching stations could be regularly maintained. But who is to meet that cost? It is quite beside the mark to say that the men who are able and willing to preach should go to these places, make their own arrangements, and establish their own missions. This is already being done; but, though the cost of such work would be but trifling if spread over a wider area, it becomes a heavy burden to men of slender means, and who are already liberal contributors to other benevolent and religious objects.

This work should be, and might be, taken up by the churches themselves. County Unions might easily divide their counties into districts, and constitute sub-committees to work them, of which all accredited preachers should be members *ex officio*. Inquiries should be made in the churches for the preachers who already exercise their talents. These being registered, let necessitous places within easy access be "missioned"—as our Methodist brethren would say—and let the machinery be set going. The next step should be to provide for such necessitous places as have no lay preachers near them. At first the services at such places must be conducted by those who are able and willing to travel some little distance; but gradually it would be found that labourers were being raised up near at hand; and thus in time some considerable progress would be made towards covering the entire country with a network of preaching stations regularly and efficiently supplied by devoted and intelligent laymen.

Yours truly,

FREDERIC WAGSTAFF.

Church-hill, Wednesbury, May 28, 1880.

THE LATE SENATOR GEORGE BROWN, OF TORONTO.

To the Editor of the Nonconformist and Independent.

SIR,—The brief announcement in the London papers, "Death of Senator George Brown, of Toronto," probably arrested but a small amount of attention compared with its great importance. But for the fact that his death was brought about by a miserable scoundrel in his employ, we might not have even had the cablegram intimation of it which created so profound a sensation in the circle of his acquaintance here. And yet the announcement covers one of the most striking episodes in the history of our North Western colony. It is not too much to say that in the death of this remarkable man Canada loses one of her greatest and most influential citizens. As the founder, proprietor, and, for a couple of decades at least, the leading spirit of the Toronto *Globe*—the foremost paper of the Dominion—he has exerted an influence over Canadian politics comparable only with that exerted over English politics by a Bright or a Gladstone. A brief glance at his career will, I think, show that he was not unworthy of a place by the side of our illustrious statesmen.

Mr. Brown was born in Edinburgh, on the 29th November, 1818, and at the time of his death was sixty-one years old. His father, a Mr. Peter Brown, owing to pecuniary losses, resolved on emigrating to America in the year 1838. Mr. Peter Brown was a man of wide reading and comprehensive knowledge of British politics. An advanced Liberal for those times, he yet held tenaciously to the monarchical form of government, and hence, probably, his subsequent removal to the adjoining British dependency. The immediate cause of the removal was a journey through Canada by his son George, in 1843, in the interests of a newspaper which his father and he had established in New York, called the *British Chronicle*. This paper, intended as the organ of the Scottish population of the United States, made its first appearance in December, 1842, with Peter Brown as editor, and George Brown as publisher and general business manager. So favourable was the impression made by the young and energetic Brown on the leading Liberals of Canada, that overtures were addressed to him and his father to remove to Toronto. Yielding to the enthusiasm of his son, whose ardent nature responded to the high hopes held out to his ambition by the Canadians, Mr. Brown removed to Toronto in the summer of the same year, and, altering his paper to the *Banner*, commenced, on the 18th August, 1843, a journalistic enterprise which under his son's management was destined to be one of the most successful of modern times. At first the paper was chiefly the organ of the Presbyterian Free Church party, but a development of vicious Toryism in the action of Sir Charles Metcalf, the Governor-General, called for efficient Liberal championship in the Press, and George Brown was the man to whom all eyes were turned in the emergency. The semi-ecclesiastical *Banner* became, on the 5th March, 1844, the Reform organ, the *Globe*, with George Brown as its leading spirit.

It was not long before the fire and force of the Radical organ began to tell, and, true to its instincts, Toryism did its best to crush the rising power. It was too late, however, for this moribund influence. The time when an obnoxious newspaper proprietor's type and presses could be battered and thrown into the bay with impunity was past, and the *Globe* rapidly became a power in the land. Very early the temptation of a Parliamentary career came to the young editor; but with a prescience fully justified by

the event, he then declined the inferior honour. He saw which was the true seat of power, and kept to the editorial chair. In 1846 it became necessary to issue the *Globe* twice a week. Three years later it appeared tri-weekly—considered then much in advance of the time. At the elections of 1847 the Tory spirit, against which the *Globe* had fought with unfaltering determination, succumbed, as English Toryism has recently succumbed. The Reform party gained the upper hand, and a new era dawned on Canadian history. A fight for religious liberty in the shape of the secularisation of the clergy reserves arose. This struggle was, in reality, a Colonial Anti-State-Church battle, and the *Globe* threw itself heart and soul into the fray. At this juncture there appears, however, to have been a dash of Conservatism infused into the Reformer's career. While going heartily into the clergy reserves secularisation movement he was hardly prepared for other sweeping changes demanded by the extreme wing of the Reform party known as the "Clear Grits," such as universal suffrage, vote by ballot, free trade, &c. In the August of 1852 Mr. Brown, at the urgent solicitation of his friends, entered Parliament as an independent reformer. The following year the *Globe* appeared as a daily paper, and became a more important factor than ever in the moulding of public opinion. In 1854, mainly through Mr. Brown's vigorous advocacy in Parliament and in the *Globe*, a measure was passed handing over the clergy reserves to the various municipal corporations, to be devoted to secular purposes. At this period the *Globe* had reached its zenith of political power and influence. It was read everywhere and by every one. The indomitable will, the rare courage, the conspicuous ability of its chief had met with their reward.

George Brown thus became the foremost power in Canada. His speeches in Parliament were characterised by all the force and incisiveness of his editorials. Men everywhere looked up to him as to a leader. The characteristics of an Oliver Cromwell had once more asserted themselves, and the earnest Christian patriot stood forth triumphant before an astonished community. At the general election of 1857 he was elected for the city of Toronto—a fitting compliment to his magnificent patriotism. The question of the seat of Government agitating the public mind, Her Majesty having decided on Ottawa, Mr. Brown led an opposition in favour of Toronto, and defeating the Government by a majority of fourteen, he was requested by Sir Edmund Head, the Governor-General, to form a Ministry. This he did, forming what was known as the Brown-Dorion Administration. It was, however, but short-lived. A vote of want of confidence was passed, and on the Governor-General refusing to sanction an appeal to the constituencies, which Mr. Brown demanded, his Government resigned office. A somewhat disgraceful political episode now intervened, and what was known as the Double Shuffle occurred, in which the somewhat notorious John A. Macdonald appropriately took his part. The Cartier-Macdonald Administration took the place of the Macdonald-Cartier Government which Mr. Brown's displaced. It was, in fact, a mere re-shuffling of the same pack of cards. In 1861 Mr. Brown lost his seat for Toronto, and, taking advantage of the release from public duties, he visited Europe. On this visit he married a daughter of the eminent Edinburgh publisher, Mr. Nelson. In 1863 he once more entered Parliament. During this year he delivered a rather celebrated speech in Toronto on "The American War and Slavery," which was published by the Union and Emancipation Society. It attracted much attention, and was highly eulogised by the late John Stuart Mill. During this Parliament Mr. Brown had the satisfaction of seeing one of his great political schemes carried out in reference to representation by population, and what was known as Joint Authority Principles, for which he had long contended, were embodied in the celebrated British North American Act of Confederation. To carry out this great measure a coalition Ministry was formed, of which Mr. Brown became a member. On its successful completion, however, he withdrew from the uncongenial alliance. Henceforward his work lay chiefly outside the Parliament. In 1873 he was called to the Senate. In the summer of 1874 he went to Washington as joint plenipotentiary with Sir Edward Thornton, to negotiate a new Reciprocity Treaty with Mr. Secretary Fish on behalf of the United States.

Such is a brief sketch of Mr. Brown's political career. I may, perhaps, be permitted to add a few personal reminiscences. In the autumn of 1873, I accompanied Mr. Arch to Canada in the interests of the English agricultural labourers, and one of the foremost to greet us was Mr. George Brown. His immense influence with the Government was used on our behalf, and the *Globe* was open to my communications. A courteous invitation was given us to his farm at Bow Park—a fine estate of some nine hundred acres, where farming on a very high scale was carried on, Mr. Brown having won world-wide renown for his splendid herd of shorthorns. Here we were charmed by a Christian simplicity of character which revealed the secret sources of his power in public life.

The circumstances of Mr. Brown's death are as follows:—An employé of atheistical principles, named Benet, had been discharged, and in his irritation he sought an interview with Mr. Brown at his private office, on the 25th March last, and there and then shot him with a revolver, because he would not give him a letter of recommendation elsewhere. The wound was not thought dangerous at first, but after six weeks of great suffering he finally succumbed to the shock. On May 12th his remains were committed to the tomb amid unparalleled expressions of public sympathy and respect. Early in the morning the private residence of the deceased in Toronto was thrown open to the public, and before two o'clock from two to three thousand persons had viewed the remains

of the deceased as they lay in a solid black walnut casket placed on a bier in the centre of the drawing-room. Never was mourning more real. The universal feeling was that a great man had fallen in Israel. A short service was held in the drawing-room, the Rev. J. M. King offering a most touching prayer, in which were heard words expressive of the high regard in which Mr. Brown was held as a Church member. After portions of Scripture had been read, the Rev. Dr. Gregg, for many years his pastor, delivered an address doing justice to the illustrious services of the deceased to his country. "If," said the eloquent divine, "the position of Canada to-day is far in advance of what it was in 1843, if in ecclesiastical and educational matters all classes of the community have been placed in possession of equal rights and privileges, if the agricultural and commercial interests of the country have been greatly promoted, if the formerly isolated provinces and territories of British North America have been united in one great dominion extending from the Atlantic to the Pacific, I think it is not too much to say that there is no man to whom these results can be more fairly ascribed than to the great statesman whose loss we this day deplore." The procession to the Necropolis was of truly regal proportions. Nothing approaching it had ever been seen before in Canada. The pall-bearers were Hon. A. McKellar, Sir Antonio Dorian, Hon. D. Christie, Hon. G. W. Allen, Hon. L. S. Huntington, Hon. E. Blake, Hon. A. Mackenzie, Sir A. Campbell, Hon. W. McMaster, Sir W. Howland, Hon. J. C. Morrison, Sir R. Cartwright, Major Greig, and Prof. D. Wilson. Following the mourners were about 350 of the *Globe* employes, present and past, some of the latter being amongst the earliest hands employed in the establishment, while not a few of them were the proprietors or editors of prosperous daily or weekly journals in different parts of Ontario. Then came carriages with the Lieutenant-Governor of the province and all the magnates of the city; after these came co-religionists in their hundreds, then Members of Parliament, hundreds of carriages of leading citizens, and an interminable procession on foot, walking six, eight, and even ten deep. Arrived at the Necropolis a short service was held, and there, side by side with the coffins of his father and mother, they reverently placed him.

A. C.

THE CONGREGATIONAL CHURCH-AID SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—Reluctant as I feel to enter into a newspaper controversy, self-respect compels me to notice the letter of the Rev. B. Johnson in your last issue. At the annual meeting of the Church-Aid and Home Missionary Society, special attention was drawn to Warwickshire as not having responded to the claim of the society as fully as might have been expected. I stated as one reason why the response was not more liberal that the work of 1877 and 1878 had to be undone, that many of the ministers of the larger congregations had opposed the scheme, and that impressions produced by such opposition had to be removed. This statement I repeat, as experience has proved its accuracy.

The scheme of 1877 was not sent out as a perfect one. Criticism was invited. Those who had spent so much time, ability, and care in preparing it, expressed their willingness to modify where improvements were suggested. The main principle of the proposal was that the strong churches should help the weaker ones, and the richer counties the poorer ones. The name of the association has been changed, and some slight modifications in the machinery for carrying it out. Yet, I venture to assert, that if the "draft scheme" alluded to in Mr. Johnson's letter, and the one finally adopted, with the whole of Mr. Johnson's speeches delivered in the county and at the conferences in London, were printed, the most simple-minded among the readers of your valuable paper would wonder how the much-esteemed gentleman could have written such a letter.

Notwithstanding the difficulties which the society has had to contend with, the extraordinary depression of agriculture and commerce, and adverse criticism, I firmly believe that, if cordially and liberally supported, it will prove to be the most important organisation our denomination has ever instituted.

I remain, Sir, yours most respectfully,

HENRY MANTON.

Holly Bank, Edgbaston, June 1, 1880.

CONGREGATIONAL CHURCH, LOWER TOOTING.

To the Editor of the Nonconformist and Independent.

SIR,—In your issue of May 27th appears what we think rather a strange letter from Dr. Anderson, in which he undertakes to state for what purpose we published the letter which appeared in your issue the week before. We had no thought about recantation (or of vindicating his character), as we did not think we had said anything that required this. Having said to the best of our knowledge and belief no proposition was made by the Independent church at Tooting to erect a house for the minister until the year 1859, we thought it right to publish the entry in the church book, to which Dr. Anderson had called our attention, as it stood there, which showed that the matter had been brought before the people in the year 1851, and which also showed that there was no resolution passed by the church to build a house, and nothing was ever done in any way from the meeting.

In writing our first letter our object was to correct what we considered some erroneous statements Dr. Anderson had made in his answer to Mr. Thomas' letter (which refers to a time when we had the pleasure of being members of the church under the ministry of Mr. Thomas), and also to show that Dr. Anderson came to Tooting as an Independent or Congregational minister. In his letter to which we have referred he has taken a sentence in our letter, and by not giving the part connected with it has made it altogether to misrepresent our meaning. "Dr. Anderson further states that during the nine years of Mr. Thomas' pastorate about £30 was collected for what was called the proposed chapel-house," to which we reply: The real fact is the first time any suggestion was made about obtaining a chapel-house was at the annual tea meeting of the church, held on March 16, 1859, about two years before Mr. Thomas left, which goes to show that seven years of the nine had gone before anything

was said about a chapel-house. We think it must be seen that we mean that March 16, 1859, was the first time anything was said about a chapel-house during the nine years of Mr. Thomas' ministry to which Dr. Anderson refers.

Yours faithfully,

EBENEZER MEDCALF,
JOHN HUNT.

June 2, 1880.

BEST FOR WEARY MINISTERS.

To the Editor of the Nonconformist and Independent.

SIR,—Spare me an inch or two of your valuable space, if you can, to make known to my brother ministers a kindly offer made by a Christian lady residing in Brighton.

Mrs. Luke (so well known to many by her writings) is prepared to open her house to Congregational ministers in need of rest and change, charging them for board and lodging only 21s. a-week. "I have been there and still would go," &c. Very superior in every respect I found it to the ordinary boarding-houses, whose charges are more than double the amount above named. It is a true house of rest. Of course there must be some loss and no profit, save that which some good people delight in, the consciousness of being of service to those who "serve in word and doctrine." I can heartily recommend any of my brethren in the ministry who, whatever else they may suffer from, do not suffer from a plethora of the purse, to put themselves in correspondence with my friend, Mrs. Luke, Arundel-street, Kemp-town, Brighton.

Yours very truly,

T. GILFILLAN.

THE AMERICAN EVANGELISTS.

To the Editor of the Nonconformist and Independent.

SIR,—The Revs. W. Macdonald, J. A. Wood, and J. S. Inskip, with their wives, will shortly visit this country for the purpose of holding Evangelistic services for the promotion of holiness, and have asked me to arrange, as far as possible, details for these services, subject of course to circumstances and their definite approval.

Arrangements have been made to commence the series of meetings at Surrey Chapel, Blackfriars-road, on July 11th, and I should be glad to receive definite invitations, with proposed dates and any other suggestions or arrangements your readers may be able to communicate.

Yours very truly,

F. E. LONGLEY.

39, Warwick-lane, London, E. C.

THE DIVISION ON THE BRADLAUGH CASE.

To the Editor of the Nonconformist and Independent.

SIR,—In last Thursday's number of your paper there is a statement to the effect that the majority which supported Mr. Gladstone on the above subject on Monday night included one Conservative—a member of the Society of Friends. As this arises from a misapprehension, perhaps you will kindly allow me to set it right. Some time ago, I was rather surprised to find that in your list of non-Episcopalian in the new Parliament, under the heading "Society of Friends," Mr. Thomas Greer, the new Conservative member for Carrickfergus, was described as a Liberal representing the county of Armagh, while Mr. J. N. Richardson, who is the Liberal member for Armagh, is set down as Conservative member for Carrickfergus. Seeing the name of Mr. Richardson among the majority led me to conclude that this was the explanation of the mistake I now ask your leave to correct.

Yours obediently,

C. H. T.

May 29, 1880.

A DAY IN THE COUNTRY.

To the Editor of the Nonconformist and Independent.

SIR,—In your appeals for above, will you kindly remember the claims of the Jurston-street Sunday-evening Ragged School, in the neighbourhood of the Westminster and Waterloo roads? About 300 poor children of these crowded parts are annually given a day in fresher air, and the many claims of the district render the procuring of funds a matter of some difficulty. Subscriptions will be thankfully received by me at the address below.

Yours truly,

R. H. ASH.

113, Kennington Park-road, S.E.

TROUBLES OF DISSENTERS IN RUSSIA.—The Standard Berlin correspondent writes on Thursday night:—"Much has been said lately of the kind intentions of the Russian Government in relation to Dissenters from the Established Greek Church. Unfortunately the kindness is at present limited to intentions, although the affairs of the Dissenters, who are called Raskolniks, that is heretics, are in a truly lamentable condition. According to a recent article on the subject in the *Augsburger Allgemeine Zeitung*, the various religious sects comprise some fifteen million members, who, although among the best and most sterling members of the Russian commonwealth, are excluded from all public employment on account of their 'heresy.' Until recently the Raskolniks were prohibited from repairing their meeting-houses, and now they may only do so to a limited extent. The consequence is that a large number requiring extensive repairs can no longer be used. The members of the various religious bodies are indeed under a ban in Russia. They are shut-out from Government employment; they are not permitted to manage their own affairs to the same degree as their orthodox countrymen, and their children are not received in the higher educational institutions. Local authorities are permitted to tyrannise over them in the most arbitrary manner, and to decide which sects are too dangerous to be tolerated. They are forced to bury their dead in the consecrated churchyards, and to use the funeral service prescribed by the Church. They are neither at liberty to print religious books nor to sell the same in manuscript. Proceedings are frequently taken against booksellers for circulating writings of the Raskolniks, the result most frequently being that the books are confiscated and handed to the Consistorium of the town. After a short time the books generally get back again to the original possessors, to whom they have been sold by the Consistorium. It is, indeed, an open secret that such manoeuvres bring in a considerable portion of the revenue of many Consistories, who also thrive on the sums extorted from the Dissenters for burial, and for leave to restore their chapels. There is no doubt that the covetousness of these Consistories is the principal cause of the persecution to which the religious sects are exposed."

Literature.

M. GUIZOT ON THE FRENCH REVOLUTION.

We remember to have heard Guizot spoken of as pre-eminently the pragmatic historian. It was then said that history was with him a series of lessons after the most decided, or *one-sided*, moral order. And if the truth must be spoken, whilst he is picturesque, animated, keen to discern the point of interest, and to make his own use of it, he is just a little precise, and, in every point of view, exacting. We use the latter word in its fullest sense, as indicating a mind which, in spite of large culture, is really unbending, not ready to move in a large sweep, or to take aid easily from imagination and spontaneous emotion. Guizot's religious training may have had something to do with this. He was brought up in strict Huguenot traditions, and though he found a home in French politics, and learnt, within certain limits, to accommodate himself and so to rise to power in somewhat unlikely relations, yet in literature his past and the past of his family pursue him; the personal element obtrudes strongly, and he is not impartial, but is always on a side. The plan of his "History of France" in some degree may be held to have justified this. It professes to be a series of easy historical lessons for his grandchildren, written when he had reached a considerable age. Evidently, the very purpose for which he wrote was to influence them by his own reflections on the events, and to convey the conclusion to which he had come; and he often does this in a striking and effective way. But he speaks so decisively from his own point of view, that not seldom he becomes a little irritating. He professes to make allowances, but really makes little allowance. In no volume has this been more forcibly felt than in this sixth one, dealing with the Revolution. That story has been so often told that the facts and characters are familiar. If we had no more authorities than Thiers and Carlyle and M. Taine, we would have variety enough; but turning from any one of these authors to M. Guizot is like turning out of a clear common into a close room or a walled-in court. You can see only so far on either side, and it does not seem that it is the intention of your guide that you should see any further. Of course, no man can but condemn the excesses of the French revolutionists; but with respect to the maddened, half-starved people, apart from their ambitious, bloodthirsty leaders, whether Marat, Danton, or Robespierre, pity must be mixed with blame. M. Guizot does not fully emphasise the wrong and suffering which had been for so long a period patiently borne. It goes without saying that Louis XVI. and his Queen suffered for crimes of which they were hardly personally guilty; yet they failed in their duty for the simple reason that they did not understand, and did not know, how their subjects suffered. Up almost to the last moment a little sympathy and aid would have gone far with the starving crowd. The King and Queen stood on their dignity and right, and one's astonishment increases the more the more one studies the events which prepared for the Revolution, that the people in the mass so long were ready to be loyal. It had become a kind of fixed idea, we read, that if the King were only in Paris there would be no more lack of bread, a vague, instinctive kind of realisation of the import of true kingship, for that kingship is surely a "thing of shreds and patches," which, having the power, cannot protect the lives (only in other words preserving the vital power of the people that they may still work). M. Guizot tells us, in connection with this very statement, that "Indignation against the Queen kept constantly increasing; people laid to her charge all the evils which they suffered." A grievous exaggeration, of course; but men and women without bread or the power to procure it for children starving before their eyes may well expect that a Queen's heart may be the sooner moved to "fine issues for them" in virtue merely of her womanhood. Burke's panegyric of Marie Antoinette we all well remember; but queenhood as well as chivalry vanished from the earth, because to such an extent womanhood had vanished from queenhood so long a time before. There are, indeed, two sides to all historical events. The slightest effort in good time on the part of King and Queen in the increase of the bread-supply to Paris might have changed the whole current of European history. A few thousand francs might have done it, a mere fraction of the money spent daily in imitation-peasantry at Trianon in the summers gone by. For proof of this position we read in M. Guizot's pages after the description of the attack upon the Bastille:—

Great circumstances develop the natural qualities of men; but they cannot raise up any gifts of which there

is no germ present. Misfortune found Louis XVI. heroically patient in martyrdom; but no trial or necessity could render him eloquent or clever. Face to face with a crowd of Parisians, half-won over by his presence, he could not address them, or break through his natural timidity. Bailly repeated the assurance which the King uttered in a low voice; a single word escaped from the royal lips—"You can always count on my love." The cockade which he had attached to his hat appeared as an evidence of this promise. Louis XVI. drew himself with difficulty from the arms of the crowd who surrounded him, kissing his clothes and his hands; a market-woman embraced him round the neck. It was late when the King again reached Versailles, still agitated by various emotions. He wept as he threw himself into the arms of the Queen. In the depths of his heart, and notwithstanding his triumph, he felt humiliated and sorrowful. At his entry into Paris a single cry had been heard in the ranks of the crowd—"Vive la Nation!" Only at the Hotel de Ville, and when they had been assured of his intention, the people had cried, "Vive le Roi!"

Guizot throughout shows some lack of sympathy with the people; blames them, without any qualification, with amplification and repetition; and in this he, oddly enough, follows M. Taine. For, how when you have, in any philosophical spirit, traced out the causes which slowly, but surely, led up to the fatal outburst, can you help feeling that the crown, and the nobles, and the clergy had sown the seeds of that which they reaped. And it was almost incumbent on both to have shown in a more efficient manner as related to this phenomenon than either has done, the irony that is exhibited in the results of the long process of expatriation of the industrial middle classes which had gone on, depriving France of any influence in such a crisis to temper between the classes with privileges but without duties and the classes with duties but without privileges. The Huguenot persecutions had their own testimony in history then. St. Bartholomew and its seed blossomed up in the Revolution also. The power of middle class influence which would have come in to soften opposing influences in many ways had gone to enrich other and alien countries.

But we must return to the book before us, and endeavour to show M. Guizot in his more efficient positions. He writes well at one place:—

From concession to concession, without an earnest and resolute attempt to seize the helm again, the power daily escaped more and more from the weak hands of King Louis XVI., and France underwent a transformation before his eyes, without his having any part in that work which was so immense and yet so rapid, so theoretical and yet so efficacious, and which the repeated shocks of revolutions have never destroyed. Liège had for a long time meditated a new territorial division, destined to annihilate their last trace all the ancient privileges of the provinces, and at the same time establish an absolute uniformity of administration. Eighty-three departments of nearly the same size were substituted for the ancient provincial denominations which were more deeply rooted than had been supposed by legislators, a race always ready to forget history and the power of the past. As a result of the provinces being broken up, the central authority must of necessity become more powerful, and the Government more regular. The first effect was to render Paris all-powerful, and local resistance definitively impossible. The work of the National Assembly, though in many respects useful, reasonably prepared the way for the Reign of Terror. The centres of action and of power fell one after another. With the provinces there also perished the "Parliaments," a short time previously so bold, so often seditious, and yet active in the cause of just liberty, and many a time distinguishing themselves with renown in its service.

After the Parliaments came the clergy—this by a natural law. M. Guizot says:—

After the Parliaments had protested, succumbing with dignity to the tempest, the clergy were threatened, as to their independence, their property, their traditional authority. From the devotion of successive generations they had acquired immense wealth. In view of the financial difficulties of the State, Talleyrand, Bishop of Autun, who was deeply involved in the revolutionary movement, proposed that the Assembly should take possession of part of the ecclesiastical property. "The clergy," he declared, "are not proprietors in the same sense as other proprietors."

When one form of right is challenged, all other forms are thereby rendered open to question and discussion. "The property of the clergy was valued at 150 millions a-year—a colossal power which they had often made bad use of, though without seriously coming short in their works of charity and mercy (!)." It is not easy to see how the one clause of this sentence can escape neutralising the other.

We shall only take space to add the following very interesting contrast of Charles I. and Louis XVI., in some important points:—

When the English revolutionists, eight days before the trial of Charles I., had for the first time removed the canopy over his chair, and altered the ceremonial of his meals, the prisoner king felt bitterly chagrined. "The respect which is refused me," said he, "has never been denied to a sovereign; is there anything in the world more despicable than a prince who is degraded?" Louis XVI. placed the pride of his resistance higher. When Manuel again and again asked if there was anything he wished for, the King always replied, "Thank you, I have no need of anything." Once only he allowed a complaint to escape him, when the Commissioners of the Convention came to bring him before the bar of the House. The King was waiting for their arrival, and had been separated from his son, because communication with the royal family had been forbidden him, and he did not wish to deprive the mother of her child. He listened to the decree brought by Dr. Chambers, the new Mayor of Paris. "Capet is not my name," said Louis XVI.; "it was the surname of one of my ancestors. I should have asked, sir, that the Commissioners had allowed me to have my son during the two hours I have spent in waiting for you. However, this treatment is of a piece with that

* The History of France from 1789 to 1848. By M. Guizot. Edited by Madame de Witt, née Guizot. Vol. VI. Illustrated with engravings on wood. Sampson Low and Co.

which I have experienced here for four months. I shall follow you, not in obedience to the Convention, but because my enemies have the upper hand."

We have no definitive guide as to the extent to which the editing of Madame de Witt has been applied. We should infer from various circumstances that it has been extensive. However that may be the book is throughout readable; the faults we have been bold enough to find with it do not much interfere with that quality. The volume will be found particularly useful for the purpose of being read with the young. Its very faults looked from that point of view lean to safety's side. The translation has been very well done, the characteristics of style being well carried over; and we should not omit to add that many of the woodcuts, especially the portraits, are very fine and expressive.

THE LIBERATION SOCIETY'S TWELFTH TRIENNIAL CONFERENCE.

We understand that the following delegates have already been appointed to the Triennial Conference, to be held next Thursday and Friday, June 10th and 11th:—

DELEGATES FROM PUBLIC BODIES.

DISSENTING DEPUTIES.—H. Richard, M.P., Henry Wright, J.P., S. R. Pattison, Charles Shephard, John Glover.

BAPTIST UNION.—Rev. F. Trestrail, Rev. H. Dowson, S. R. Pattison, Rev. Dr. Angus, Rev. C. M. Birrell, Rev. Dr. Landels, Rev. Dr. McLaren, Rev. J. H. Millard, B.A., Rev. C. Williams, Rev. W. P. Cope, Rev. Dr. Underhill, Robert Grace, S. Watson, A. H. Baynes, W. K. Rickett, W. Snape, Sir S. M. Peto, Bart., Rev. W. Sampson.

LONDON BAPTIST UNION.—Rev. W. Brock, Rev. T. V. Tymms, J. Harvey.

BEDFORD UNION OF BAPTIST AND INDEPENDENT CHURCHES.—Rev. J. Brown, J. Tuckwell, Geo. Carruthers.

BERKS AND SOUTH OXON ASSOCIATION OF INDEPENDENT CHURCHES.—Rev. J. T. Goadby, F.G.S., Rev. T. Orr, Rev. C. Coward, Counsellor C. W. Colebrook.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—Chas. H. James, M.P., Jas. Heywood, W. Shaen, Rev. H. Ierson.

BUCKS BAPTIST ASSOCIATION.—Rev. R. Rogers, Rev. W. J. Dyer.

CAMBRIDGE UNIVERSITY SOCIETY FOR PROMOTING RELIGIOUS EQUALITY.—W. Goodman, M.A., J. R. Harris, M.A., W. Clarke, M.A., Herbert Burrows.

CARMARTHEN AND CARDIGAN BAPTIST ASSOCIATION.—Rev. J. Jones, W. Phillips.

DURHAM ASSOCIATION OF CONGREGATIONAL MINISTERS.—A. Common.

DURHAM BAPTIST ASSOCIATION.—John Williamson.

ESSEX BAPTIST UNION.—Rev. E. Spurrier, Rev. A. Rollason.

EXECUTIVE COMMITTEE OF BIBLE CHRISTIAN DENOMINATION.—Rev. W. Luke, Rev. F. W. Bourne, Rev. W. Lee.

GENERAL BAPTIST ASSOCIATION.—Rev. J. Clifford, M.A., Rev. J. Fletcher.

LAMBETH ADVANCED LIBERAL ASSOCIATION.—J. B. Harris, Mr. Nicholson.

LEICESTER ASSOCIATION OF BAPTIST CHURCHES.—J. C. Bassett, J. E. Pickard.

LEICESTER AND RUTLAND CONGREGATIONAL UNION.—Rev. E. E. Barrett, B.A., Rev. E. Hipwood, Rev. J. Wood.

MANCHESTER DISTRICT COUNCIL.—W. Angus, W. Armistage, Hugh Booth, Rev. J. A. Macfadyen, M.A., Rev. A. MacLaren, D.D., Rev. M. Miller, Rev. Charles Williams, T. Leach, S. Knowles, J.P., W. Snape, J.P., Rev. J. Macdonald, Rev. S. Clarkson, W. S. Adams, Rev. A. Mackennell, B.A., W. K. Simmons, R. M. Pankhurst, LL.D., Chas. Shaw.

MONMOUTHSHIRE WELSH BAPTIST ASSOCIATION.—Rev. T. Lewis, W. Davies, W. Jones.

MONTGOMERYSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES.—J. B. Rogers.

NORFOLK ASSOCIATION OF BAPTIST CHURCHES.—Rev. S. Vincent, Rev. C. Bright, Rev. S. Culley.

NORTHAMPTON BAPTIST ASSOCIATION.—Rev. W. J. Spauswick, Rev. W. J. Mills.

NORTH STAFFORDSHIRE CONGREGATIONAL UNION.—Jos. Nicholson, T. Pidduck, J.P., T. W. Harrison, M. T. Bullock, Rev. T. Cocker.

NORTH WALES ENGLISH CONGREGATIONAL UNION.—Rev. D. B. Hook.

NOTTS, DERBY, AND LINCOLN BAPTIST ASSOCIATION.—Rev. E. Medley, Rev. W. Wood.

PEMBROKE ASSOCIATION OF INDEPENDENT CHURCHES.—Rev. S. Evans.

SCOTTISH COUNCIL OF THE LIBERATION SOCIETY.—J. Dick-Peddie, M.P., F. Henderson, M.P., John Webster, M.P., R. T. Middleton, M.P., Rev. G. C. Hutton, D.D., Rev. A. Oliver, B.A., Rev. A. Graham, James Stewart, Robt. Pullar, John Pullar, W. Robson.

SURREY CONGREGATIONAL UNION.—Rev. J. P. Gledstone, W. Jones, J. Shaw, W. M. Smith, E. Viney, Rev. P. J. Turquand.

YORKS CONGREGATIONAL UNION.—Rev. P. Whyte, Rev. A. H. Byles.

DELEGATES FROM LONDON AND SUBURBS.

BALHAM BAPTIST CHURCH.—R. Pontifex, P. Calder.

BLACKHEATH BAPTIST CHURCH.—Rev. H. R. Brown, Geo. Carter, Thos. Cowie, E. Lamb.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—Thos. Hunter, J. Meredith, H. Stubbs, T. J. Taylor.

BOW-ROAD CONGREGATIONAL CHURCH.—C. R. Bennett, S. Dean, T. Drutt, W. Howlett.

BRIXTON BAPTIST CHURCH.—J. H. Pontifex, T. L. Corbett.

BROCKLEY-ROAD BAPTIST CHURCH.—Cooke Baines, Joseph Watts, C. J. Webber.

CLAPTON BAPTIST CHURCH.—Dr. Appleton, J. Outhwaite, J. Barnes, W. R. Rickett, J. Howard.

COMMERCIAL-ROAD GENERAL BAPTIST CHURCH.—H. T. A. Chidgey, A. G. Willing, G. Paddfield.

DEPTFORD BAPTIST CHURCH.—Rev. J. M. Camp, James Wates.

GOSPEL OAK CONGREGATIONAL CHURCH.—W. B. Barbour, F. Y. Edwards, H. H. Lewis.

HAMMERSMITH CONGREGATIONAL CHURCH.—W. Jones, R. Reed.

HANOVERPECKHAM CONGREGATIONAL CHURCH.—J. Measent, Mr. Read, Mr. Watson.

LATIMER CONGREGATIONAL CHURCH.—Thos. Clark, C. Hester, H. Cox, J. Whitney, Mr. Watson, Mr. McCarthy, A. G. Kassar, T. Hart, C. J. Lyel.

LONDON BAPTIST BOARD.—Rev. W. J. Avery, Rev. W. K. Rowe, Rev. J. Seall, Rev. J. Turner, Rev. R. Wallace.

MARE-STREET (HACKNEY) BAPTIST CHURCH.—Rev. S. R. Aldridge, B.A., A. T. Bowser, J. Wilman, T. H. Rippin.

MAZE POND BAPTIST CHURCH.—Rev. W. P. Cope, R. H. Tyrer, G. Jenks.

NORTH BOW CONGREGATIONAL CHURCH.—Rev. E. Schnadhorst, R. Dawe, D. J. Deane.

REGENT'S PARK BAPTIST CHURCH.—Mr. Brown, Mr. Cross, S. Chick, Mr. Grieve, Colonel Griffin, Dr. Mason.

SEVENTH LONDON CIRCUIT UNITED METHODIST FREE CHURCH.—Rev. J. Whitley, W. F. Everitt, W. Sunman, B. H. Goulden, S. Grist, A. Turner, A. Bridge.

SLOANE-STREET BAPTIST CHURCH.—E. F. Brown, J. J. Smith.

SOUTHWARK BOROUGH COUNCIL.—J. S. Fretwell, C. Haylock, J. H. Moore, G. Oliver.

TOWER HAMLETS BOROUGH COUNCIL.—Thos. Scrutton, J. H. Claws, T. C. Potts, J. C. Lyell, Rev. J. M. Erskine, Rev. J. Fletcher, Jos. Branch.

UPPER NORWOOD.—A. Miall, H. H. Heath, J.P.

DELEGATES FROM THE COUNTRY.

ACCRINGTON.—J. Duckworth.

ALLERTON.—L. Robertshaw.

ASHTON-UNDER-LYNE.—Hugh Mason, M.P., Rev. Thos. Green, M.A., N. Buckley, A. Buckley, A. E. Rayner, Rev. J. Hutchinson, Rev. A. Bowden, Rev. Jas. Peil.

ANDOVER.—A. Coots, J. Preedy, Rev. J. Haaler.

ALTON.—Rev. S. Chinn, Rev. F. M. Holmes.

BRADFORD.—Alf. Illingworth, M.P., Titus Salt, J.P., Ald. Law, Ald. Priestley, Robt. Kell, J.P., Ald. Priestley, J.P., Rev. Jas. Browne, B.A., R. Taylor, Caleb White.

BRECON.—Rev. W. J. Evans, Rev. Dr. Davies.

BRISTOL.—E. S. Robinson, David Lloyd, Chas. Townsend, Handel Coatham, Alf. N. Price, Rev. H. A. Thomas.

BLISWORTH.—Jos. Wesley, Thos. Stops.

BRIGHTON.—Rev. A. Spong, D. Friend, J. S. Unwin.

BECKENHAM.—John Carter, Rev. R. C. Page.

BURY (LANC.).—Rev. J. S. Withington, Rev. Thos. Newton, E. S. Snell.

BRIERFIELD.—Hy. Hartley, J. Smith, Coun. Altham, Thos. Holgate, Rev. J. T. Shawcross, Hy. Broughton.

BRADFORD BAPTIST CHURCH.—R. Taylor.

BEDFORD BRANCH OF THE NATIONAL REFORM UNION.—Coun. Hobson, J. Cherry, W. Roff, junr., Rev. D. Ashley.

BIRKENHEAD.—Rev. W. Binns.

BRIXHAM.—A. Fraser.

BRIDGWATER.—G. B. Sully, F. J. Thompson.

BLACKBURN.—Coun. Beades.

BURTON-ON-TRENT.—J. L. Knight.

BERKHAMSTEAD (GREAT).—W. D. King, G. Day, A. T. Road, Thos. Road.

CANTERBURY.—S. E. Cannon, J. Pearce.

CHIPPERFIELD.—Rev. S. Cowling.

CHESTER.—A. C. Collins, J. H. Jackson.

CHRISTCHURCH.—J. Kemp-Welch, Chas. Aldridge, Geo. Marshall, H. W. Jenkins.

CARDIFF.—John Corry, J.P., Dr. Richards, W. Ayres, Coun. Bird, Coun. J. A. Stone, Coun. R. Davies, Coun. Jno. Evans, Coun. D. Lewis, W. Marychurch, J. G. Marychurch.

COLCHESTER.—Rev. T. Batty, Thos. Barratt, Coun. Chaplin, Ald. Harvey, J.P., Coun. Francis, W. Peck, F. W. Warrington, Coun. J. Wicks.

CHATHAM.—E. D. Williams, E. W. Whitehead.

CAMBRIDGE.—Rev. W. A. Gutteridge, B.A., Rev. D. M. Robertson, E. Copping, E. C. Brambley, W. E. Lilley, jun., J. Nutter, E. Goldsmith, R. Benton.

CHATTERIS.—Rev. E. Horton.

CARLISLE.—Rev. D. Irving, Morell Theobald.

DUNDEE.—Geo. Armitstead, M.P., F. Henderson, M.P., T. E. Methven.

DERBY.—Rev. W. Griffith.

DOWNTON.—J. W. Collier, W. W. Taunton.

DAVENTRY.—J. Berry.

DEAL.—M. B. Sutton.

EXETER.—J. Trehane.

ECCLESHILL.—Rev. J. Wileman.

EAST DEREHAM.—Rev. W. Freeman.

FURNESS.—Rev. W. Paterson.

FINEDON.—Mr. Parker.

FOLKESTONE.—R. W. Boarer, W. Fagg.

FORDHAM.—Rev. W. King.

FELINFOL.—W. Howell.

FULBOURNE.—W. Johnson, J. Chaplin.

FROME.—E. Flaxman.

GLAMORGAN (NORTH).—Thos. Williams, J.P., David Davies, J.P., E. Richards.

GODMANCHESTER.—Rev. R. Carter, H. Fairey, S. Freshfield.

GREAT SHELFORD.—W. J. Clarke.

GOSPORT.—Chas. Mumby.

HARWICH.—Rev. R. Wyatt.

HALIFAX.—J. D. Hutchinson, M.P., Thos. Wayman, J.P.

HEREFORD.—Rev. J. Williams, B.A.

HUDDERSFIELD.—Geo. Walker.

HUNTINGDON.—Rev. W. S. Davis, Bateman Brown, J.P., E. Dear, J. Dear, J. B. Ridgley, D. Woodford, W. R. Todd, T. M. Hunter.

HESTON (CAMBS).—Rev. J. Williams, S. Clewers.

HERNE BAY.—Rev. S. Blandford.

HAVERHILL.—D. Gurteen, J.P., D. Gurteen, jun.

ISLEWORTH.—Rev. J. D. Kilburn, W. Ashby.

IPSWICH.—J. Bedwell, W. Freir, E. C. J. Rees, J. H. Grimwade, W. Piper, F. J. Bugg, R. Broderick, E. Goddard, J.P.

IDLE (LEDS).—Chas. Turner, F. Audsley, E. S. Dint, W. Booth.

ST. IVES.—B. Brown, J.P., H. Goodman, C. Robinson, Rev. T. Lloyd.

KELVEDON.—J. Moss.

KIDDERMINSTER.—G. W. Naylor.

KEIGHLEY.—Rev. W. E. Goodman.

KIRKALDY.—E. S. Mansell, W. Wilson.

LYMINGTON.—R. Sharpe.

LYNDHURST.—Rev. W. H. Payne.

LIVERPOOL.—H. W. Meade King, Rev. W. Binns, W. S. Caine, M.P.

LLECHRYD.—Rev. W. Jones, J. W. Stephens, J.P., Thos. Harris, J.P.

LEICESTER LIBERAL CLUB.—W. Chapman, Ald. W. Barfoot, S. Lennard, John Butcher.

LEICESTER.—W. Baines, R. P. Swan, Rev. J. M. Wright, Thos. Alwood, Rev. J. P. Mursell, Rev. T. Stevenson, Rev. J. Greenhough, E. Jennings, Rev. J. P. Hopps, F. A. Goodlife, R. S. Mantell, W. Stanyon, E. P. Swain.

LOUGHBOROUGH.—A. Paget, Rev. E. Stevenson, A. Bumpus.

LAYTON.—Rev. Dr. Gordon, Rev. J. D. Davis, jun., W. Skillings.

LOCKWOOD (HUDDERSFIELD).—Rev. J. Barker, Ald. Hirst, Jas. Hawyard, T. S. Beaumont.

LOUTH.—Rev. E. Jackson, Rev. W. Boyden, J. T. Greenwood, W. Newman.

LINCOLN.—Rev. J. Waterman, N. Poppleton.

LEEDS.—Coun. Baker, H. Inchbold, E. Firnie, Rev. W. Currie, Rev. J. Hillman, Coun. W. Gascoigne, John Dudding, John Andrew.

LANDPORT.—Coun. Allen, Coun. Jenkins.

LONG SUTTON.—R. Winfrey.

MANSFIELD.—Rev. J. G. Tolley.

MARGATE.—T. J. Ind, Thos. Fells, S. H. Manns.

MACHYNLETH.—E. Davies.

MACCLESFIELD.—Jos. Wright, J.P., J. O. Nicholson.

MAESTEG.—Rev. J. Jones, J. Jones, Esq., M.D.

MANCHESTER AND SALFORD.—R. Amek, J. F. Alexander, Alderman G. Booth, Jesse Bryant, B. L. Green, Alderman J. B. McKerrow, Thos. Roberts, Alderman Jos. Thompson, Rev. J. Sinclair.

MAISEY HAMPTON.—C. T. Kingsley.

NEWCASTLE-ON-TYNE.—Jos. Cowen, M.P., Ashton Dilke, M.P., Coun. S. Dixon, Rev. J. Thompson, H. B. S. Thompson.

NORTH SHIELDS.—Rev. H. B. Williams.

NORTHAMPTON.—Rev. J. Ialip, W. Shoesmith, P. P. Perry, J.P., W. Adkins, J.P., P. Mansfield, M. Cleaver, M. Wooding, Rev. J. T. Brown, P. Gray, R. Brice, John Brice.

NAYLAND (COLCHESTER).—W. Stannard.

NEUBURY.—Rev. G. Howe.

NEWPORT (MON.).—C. Lewis, John Moses, J. R. Jacob, G. H. Llewellyn, Sam. Jones, jun., A. J. David.

NOTTINGHAM.—W. P. J. Alleshbrook, W. B. Bagdaley, J. Gamble, J. E. Flowers, M.A., Ald. Gripper, J. E. Ellis, M. Brown, Rev. W. Woods, J. Cockayne, E. J. Jordan, J. H. Hutchinson, J. Shaw, Rev. E. H. Gordon.

NORWICH.—J. J. Colman, M.P., J. H. Tillett, M.P., Rev. G. Gould, Rev. H. W. Perrie.

OUNDE.—J. F. Somes.

OLDHAM.—Rev. J. F. Withington, Rev. J. Newton, Mr. Snell.

OAKHAM.—Rev. T. Ialip.

PRESTON.—F. Thorpe, J. Furness.

PAISLEY.—J. Brown, A. D. Gibb, H. B. Muir.

PENRITH.—A. M'Dougall, Rev. J. Tannahill, M.A., Thos. Altham.

PONTYPOOL.—W. Conway.

PANGBOURNE.—Rev. J. Oldham, S. Sage, Albert Butler.

PORTSMOUTH.—M. Jeppa, Coun. Ward.

PLYMOUTH.—W. H. Tuckett, Rev. J. Maynard.

RAUNDS.—J. R. Wilkinson.

RICHMOND (SURREY).—G. F. Whiteley, J.P., Geo. Minto, Rev. G. Ingram.

ROCHDALE.—T. B. Potter, M.P., Jas. Ashworth, Robt. Hardie, W. W. Shaw, Jas. Petrie, J.P., J. S. Littlewood, J.P., Thos. Watson, W. A. Scott, Thos. Smithson.

ROSENDALE.—Rev. R. Nicholls.

RIPLEY.—Mr. Benbridge.

RAMSGATE.—Rev. J. Crofts, Hy. Crofts, B.A.

SOUTHAMPTON.—J. S. Pearce, A. J. Millar, Rev. D. Amos, W. G. Lancaster.

STAPLEHURST.—Rev. E. Batley, J. Jull, Mr. Barling.

SUNDERLAND.—E. T. Gourley, M.P., Sir H. Havelock-Allan, M.P., Andrew Common.

SOUTH SHIELDS.—J. Strachan, J.P.

STOCKTON.—J. Williamson.

SOUTHPORT.—S. Boothroyd, E. J. Rimmer.

SALISBURY.—Rev. G. Short, B.A., Rev. W. Clarkson, B.A.

ST. HELENS.—A. C. Collins.

THORNTON.—Joseph Craven.

THRAPSTONE AND ISLIP.—J. S. Abington.

THAME.—Rev. W. Morley, Alfred Deverell.

TARPOURLEY.—Joseph Aston, Roger Bate, Jos. Dickson.

TRIPLOW (CAMBS).—J. Ellis.

WELLINGBOROUGH.—Rev. F. Gear, N. P. Sharman, C. J. K. Woolston, P. James, Charles Bull, George Green.

WIRKSWORTH.—Rev. C. H. Collyns, M.A.

WARRINGTON.—J. G. M'Minnies, M.P.

WANDSWORTH.—Rev. J. Harcourt, W. Davey, A. J. Dove, S. Cowdy, J. Pullin, J. Price, W. R. Selwood, W. Smith.

WEDNESBURY.—Rev. F. Wagstaff.

WEST HOUGHTON.—W. Winward.

WORCESTER.—H. J. Munt, C. E. Simes.

WRENTHAM.—W. Theobald, C. A. Windeath.

WISBEACH.—G. Dawbarn, J.P., J. Crabtree, J. Pollard.

WATERBEACH.—J. Toller.

YORK.—Rev. James King.

YARMOUTH.—H. H. Gambling, D. Tomkins, A. Polson, F. Arnold, T. Saul.

DISESTABLISHMENT IN WALES.—Replying to a communication which pointed out the strong feeling that prevails in Wales in favour of Church Disestablishment, and of an inquiry as to the possibility of having separate legislation in this respect for the Principality, Mr. Bright writes:—"The Church is so entirely one in England and Wales that I do

THE GOVERNMENT BURIALS BILL.

THE LORD CHANCELLOR'S STATEMENT.

In the House of Lords, on Thursday, the Lord Chancellor, in moving the first reading of the Burials Bill, said:—My Lords,—I rise to fulfil the promise which was made in the late most gracious Speech of Her Majesty that a measure would be introduced to put an end to the conflict which has arisen with respect to burials in churchyards and cemeteries. My Lords, it is a difficult subject, but there are two points on which, unless I greatly deceive myself, it is not likely that there will be any difference of opinion. One is that it is desirable that this controversy, always of a painful character, should be terminated, and that some settlement should be arrived at; and the other point, as to which I venture to think there will be no disagreement, is this—that the present state of the law relating to burials is anomalous, and I had almost said cannot possibly be allowed to exist any longer. My Lords, what is that state of the law? It is this—and I venture to call it unnatural in the time in which we live: there is a civil right of universal necessity and of great importance, a right of burial; and that is fettered by conditions which are ecclesiastical, and which affect large numbers of Her Majesty's subjects in a manner inconsistent with the principles and practice of religious liberty. When the case is so stated there can be no difference of opinion, at least, upon this point, that such a state of the law ought no longer to be allowed to exist. I have said, and it is no doubt the foundation upon which I proceed, that there is a civil right of burial belonging to all Her Majesty's subjects in this country. I know that there are some persons who have sometimes taken upon themselves to controvert that statement of the law, acting under a belief which is based upon a misunderstanding of some scattered cases which are to be found in a few of the books which treat upon this subject. I do not, however, anticipate that any one will dispute my statement that authorities of considerable antiquity and of great weight have laid down that both at common law and in ecclesiastical law the right to which I have referred does exist, and that such right is a civil right and a temporal right given by custom and by common law to all Her Majesty's subjects. If it would not detain your lordships too long I could quote from text-books upon ecclesiastical law, more especially from Bishop Gibson, from decisions of the common law courts, and from decisions of the great ecclesiastical judge, Lord Stowell; but all that learning may be found well digested in the well-known book, "Burn's Ecclesiastical Law." Sir William Scott, in 1820, referred to these authorities, and asserted that the absolute right extended as far as, but, probably, extended no further, than mere interment of the corpse in the churchyard—that is to say, in consecrated ground. This law is not only customary, and is founded upon the common law, but it rests upon the natural necessity and social obligations. In one of the cases decided early in the last century the law was enforced against a clergyman by the Court of Queen's Bench, by whom it was said that if that right did not exist, there would be no place where a man who was not a landowner could be buried, and it was laid down by that court that a clergyman who refused burial to ordinary persons was liable not only to ecclesiastical censure, but to civil punishment. It is sometimes said that the churchyard is the freehold of the clergyman, but the truth is that the clergyman holds the property in the land in his official character for the benefit of the parishioners; and a learned writer at the close of the last century said that in point of law the clergyman was possessed of the churchyard merely as a trustee, and that the ground itself belonged to the parishioners for the purpose of burial. That view of the law has been enforced over and over again by the statute law. In 1808 a statute was passed with reference to the burial of the bodies of persons who had lost their lives through their ships being wrecked at sea, and which had been cast on shore, by which it was enacted that without regard to religion or to nationality, they should be buried in the churchyard of the parish on which they were cast on shore. By another statute, passed in 1844, on the subject of the burial of poor persons who were in the receipt of parochial relief, it was expressly enacted that, without inquiry into their creed or whether they were or were not capable by ecclesiastical law of having the services of the Church of England read over them, they should be buried in the churchyard of the parish in which they were chargeable or in which they should die. There were by ecclesiastical law three classes of cases in which the Burial Service of the Church of England could not be performed over the bodies of persons who were buried. In the first place there was the class of excommunicated persons, to which I need not now more particularly refer, as the punishment of excommunication is obsolete. Then there is the class of unbaptised persons; and, thirdly, there is the class of those unhappy persons who die by their own hands. With regard to the class of unbaptised persons, it includes not only those, who by the negligence of their parents, or who by force of circumstances, die without being baptised, but it also includes the numerous and important denomination of professing Christians in this country who call themselves Baptists, and who do not administer the rite of baptism to their children until they have attained maturity. By the ecclesiastical law of the country the whole of this numerous and important body who may die unbaptised are incapable of having the Burial Service of the Church of England performed over their bodies, although they have a settled legal title to be buried in the churchyard—a legal title which was definitively settled some century and a half ago by the Court of Queen's Bench, who decided that a clergyman who refused to bury a person in the churchyard on the ground that she was unbaptised would have been liable to a criminal information—the question of the spiritual right not being one which a temporal court could take cognisance of. With regard to the case of those unhappy persons who die by their own hands, your lordships know that until lately there was a marvellous custom, which had received the sanction of the Legislature, by which a person against whom a coroner's jury had returned a verdict of *felo-de-se* was to be buried in the public highway, with indignities which I cannot bring myself more particularly to mention. This indecent state of things was altered in 1823, when Parliament enacted that the bodies of these unhappy persons should be buried by order of the coroner in the churchyard after the hour of sunset, and without the services of the Church. Nothing, therefore, can be more emphatic than the language of the Legislature in declaring that every citizen in this country without distinction of creed has the right to burial in the churchyard of his parish. That being so, I now come to the question of the conditions under which that admitted civil right of every citizen of this country is withheld by law,

and when I state those conditions I think that it will be apparent to everybody that there is now no alternative but to take away the right altogether, or to alter the conditions under which it is now granted. One of these conditions is that the right of burial in the churchyard must be coupled with the performance over the body of the Burial Service of the Church of England. As long as a deceased person was living he had certain rights and privileges conferred upon him alike with regard to matters civil and matters ecclesiastical; he was not compelled to accept any of the services of the Church; but the moment he died—not he, indeed, for he has passed to where these questions can have no more effect, but his surviving relatives who shared his principles and feelings on religious matters and had the same civil rights are told, "Here your religious liberty stops; you must bury your deceased relative in the churchyard or in some other place"—which is not always possible, owing to distance and other reasons—"and if he is buried in the churchyard you must do so either in silence in the one case, or with the services of the Church in the other." (Hear, hear.) I am satisfied that there is an essential contradiction in that state of the law, that it is not capable of argumentative defence, and must be altered in one direction or the other. (Hear, hear.) And I really don't believe that there will be found, if they speak their real minds, many members of your lordships' House or many educated persons or thinking men in any class of society who do not feel this to be a true and real grievance. When my noble friend (Lord Granville) brought this question forward in 1876, he quoted the words of a prelate whom, when he lived, we all admired, and many of us loved, and whom we all admit to have been one of the greatest pillars of the Church—I mean Bishop Wilberforce, Bishop of Winchester. (Hear, hear.) I may be excused for reading again to your lordships the words which were then read, and which probably may not be in the memories of your lordships. Speaking on the 20th of June, 1871, the right rev. prelate said:—

"It was a great hardship to those who dissented from the Church of England, and who objected to the services used by the Church over the dead, that they should be in any way compelled, as the condition of a parishioner's right to be buried in the churchyard, to have that service read at the burial. . . . If he were a conscientious Dissenter, and disapproved of the Burial Service of the Church of England, he should feel it a hard thing to be obliged, on bearing the body of his child to its last resting-place, to have a service read of which he disapproved, and which was repugnant to his feelings. The Dissenters had a real grievance, which it was the duty of Parliament to redress."

I myself on the same occasion read words to exactly the same effect, which had been published in a leading journal by Mr. Ridley, who was at that time acting as secretary to a society which had been formed for the purpose of resisting the Bill which had been introduced in the House of Commons by Mr. Osborne Morgan. Mr. Ridley said he thought there was a grievance, but his mode of dealing with it was different from that suggested by Mr. Morgan. Not long since a near relative of a noble friend of my own introduced a Bill in the other House on this subject—I allude to Mr. Balfour, the Member for Hertford, a man of great ability and promise of distinction, who is likely to take a leading position on the Conservative side of the House of Commons. (Hear, hear.) Mr. Balfour, in his speech, distinctly admitted the existence of a grievance, and I believe there are very few people who are not conscious of it in their hearts. I need not go further than to say that some persons have endeavoured, not to deny the existence of a real grievance, but to extenuate its importance and gravity by saying that it is a small, a diminishing grievance, and so on. I, on the other hand, think that the Parliamentary history of the question shows that this grievance is far from being either a small or a diminishing one, and, further, I do not think that any grievance, whatever its nature may be, which depends upon principle, can ever merit such a description. (Hear, hear.) It certainly cannot be so regarded by those affected by it, and in this particular case the persons affected are a very numerous, important, and powerful class of Her Majesty's subjects. It is a great mistake to suppose that a grievance may not be felt by great numbers of persons who, nevertheless, submit to the law as it stands, and accept the conditions which the law imposes upon them rather than, at a time of mourning and distress, when the best feelings of our nature are stirred to their foundations, enter into the region of religious or theological strife. (Hear, hear.) I should like to know what any of your lordships would feel in similar circumstances if the case were reversed, and the power of prescribing particular rites of burial, or otherwise denying the power of interment in churchyards, were vested in the Roman Catholics, or any body of Protestant Dissenters whose views were conscientiously held. What I think likely to happen would be that you would submit and endure rather than raise a question and stir up strife over the dead body of your wife, sister, brother, parent, or child. But would you feel the sense of wrong and grievance which such a state of things imposed upon you to be any the less because you submitted to it? (Hear, hear.) Instances have from time to time come to our knowledge of persons who have strived, sometimes at the risk of very indecent and miserable scenes, to escape from the existing state of the law. Sir Morton Peto mentioned, some years ago, a case of certain Primitive Methodists in Norfolk, who had been prosecuted by a clergyman because, having said prayers up to the entrance to the churchyard, but not beyond it, and having committed their dead to the ground, at the close of the Church Service they sang over the grave a hymn which was in itself perfectly unobjectionable. Sir Morton Peto at the same time mentioned several instances in which great and trying inconvenience had been submitted to by members of the Baptist body rather than endure the existing state of the law. He alluded to inconvenience consequent upon having to carry their dead to long distances for the purpose of interment. Dissenters do not stand alone in this matter. Few of your lordships can have forgotten the unhappy scene which took place at the funeral of one who had served Her Majesty in one of the highest capacities on the bench of justice, owing to circumstances which I need not particularise. There is also the case of the body of Christians calling themselves the Peculiar People, who have also complained of the grievance to which they were subjected, and in connection with whom cases of grievance have occurred in many parts of the country. Your lordships may depend upon it that this is not a case in which you can put the question aside or decline to accept the responsibility of dealing with it on the ground either that it is no griev-

ance at all or that it is an unimportant and a diminishing grievance. I will now put forward very briefly before your lordships the state of the question as far as its Parliamentary history is concerned. In 1824, when the Church of Ireland stood in a position similar to that in which the English Church now stands, Mr. Attorney-General Plunket, afterwards Lord Plunket, passed through the House of Commons, with the approval and support of Lord Liverpool and the Conservative Government, a Bill involving the principle for which I now contend, in that it provided—conditionally, no doubt—for the burial of Roman Catholics and Protestant Nonconformists in the parish churchyards according to their own rites and with their own services. That Act was, in the first instance, permissive, and depended upon the consent of the clergy, but in the year 1868 a second Act was passed through Parliament, without any serious opposition from the Conservative party, converting into an absolute right that which had previously been a conditional privilege. I will now pass to what has taken place with regard to the Burial Laws in England. In 1861 Sir Morton Peto brought in a Bill in its broad principle identical with that of Mr. Osborne Morgan, and from that time to this, with the exception of four or five years in which, from one cause or another, no measure was introduced, that and other Bills have been continually before Parliament. In four successive years the House of Commons, and in three of them by a majority of from 60 to 70, affirmed the second reading of Mr. Osborne Morgan's Bill. It is true that in the last Parliament, in which we know that a Conservative Government had a large majority in the House of Commons, a majority which, I suppose, reckoned at the lowest, would not be overstated if I called it fifty, Mr. Osborne Morgan's Bill and resolutions to the same effect were three times rejected; but by what majorities? On the first occasion, in 1875, by a majority of fourteen; in the next year, 1876, by an increased majority of thirty-one, and the third time, in 1878, by a majority of only sixteen, and that in a Conservative House with a large Government majority, and with all the power and influence of the Government opposed to the Bill. One cannot be surprised to know, as one does know from the declarations publicly made of men who vote reluctantly in, I think, one or more of these majorities, that they did so under a pressure which they resented, and of which they felt the utter impolicy and unreasonableness. I now come, my Lords, to what occurred in this House in two consecutive years—1876 and 1877. In the first of these years my noble friend, now the Foreign Secretary, moved a resolution on the subject. I will not now refer to the terms of it, but I will remind your lordships that it was rejected by a considerable majority—a majority of fifty-six. In the next year the Government, who perhaps had contributed to the majority by intimating that they were likely to take up the question and endeavour to arrive at such a settlement of it as they could recommend, introduced a Bill dealing with the general subject of interments and the laws relating to burial in connection with a Public Health Bill. In that Bill was embodied a clause providing for a universal dispensation from the use of the service of the Church, and permitting, in all cases where it was objected to, silent burial. My noble friend thought that that was not a settlement of the question, and never could be; and accordingly he renewed, I think, by a motion on the second reading, the proposition he had made in the previous year. Again he was defeated, and by the considerable majority of thirty-five. But, my Lords, when the Bill passed into committee, a noble earl—I do not know whether he is in the House, but one respected by all your lordships, Lord Harrowby, as good a Christian and as good a Churchman as any one who sits here—moved an amendment to the Bill. Lord Harrowby was not defeated, for exactly the same number voted for and against his proposition, and it only failed to pass in that stage by reason of the rule of this House in favour of delay. It was, in the circumstances, natural that the subject should be renewed at a later stage. On the report Lord Harrowby again brought it forward, and then, notwithstanding the opposition of the Government—an opposition so serious, so deliberate, that they abandoned the Bill in consequence of the vote that was taken—the proposition was carried by a majority of sixteen in a House of 238. (Hear, hear.) Those persons must have been blind indeed who could not see that in that state of things a settlement of the question was near. I may now tell your lordships that the Bill which I am about to ask your lordships to read a first time follows upon the main point as to the remedy it proposes to apply to the admitted grievance of our Nonconformist brethren, and by which it seeks to settle this painful and long-pending question, the principles, and, with only formal changes, the terms of the amendments carried in this House on Lord Harrowby's motion. I should not forget to mention in passing that the greatest, or some of the greatest, ecclesiastical authorities in this House concurred with the majority on that occasion in thinking that that settlement was a just one. No one, my Lords, supposes it to be possible to take away the civil right. That directly has never been proposed. Something, no doubt, which has been imagined to be capable of producing the same effect substantially has been very often proposed and urged on grounds which I think I shall show your lordships are impossible and fallacious. It has been thought that you might settle the question by providing unconsecrated burial-grounds everywhere for all Nonconformists. There are a great many objections to that proposal. First, it is impossible. How is it to be done? Do you think that for the sake of avoiding the settlement of the question to which public opinion points, and to which all persons point who are affected by the present law, Parliament will ever impose upon all those parishes in the country which do not for any other reason endeavour to obtain them the necessity of providing at their own or the public expense additional unconsecrated burial-grounds? I venture to say that the idea is entirely preposterous. It has not been proposed in any of the Bills which have been brought forward, for when I spoke of the earliest—those of Sir Morton Peto and Mr. Osborne Morgan, and the discussion in this House on the motion of Lord Harrowby, I did not mention other Bills which have been brought in, one by my noble friend the Lord Steward, in 1871, and which was supported by the then Bishop of Winchester, Bishop Wilberforce, and afterwards by Mr. Talbot and others, to provide separate and additional burial grounds. Other Bills hardly distinguishable in law, and certainly not in principle, from that of Mr. Osborne Morgan, have been brought in by two Conservative members, Mr. Balfour and Mr. Ritchie. All these attempts have been made to settle the question without going to the root of the evil by proposing an effective remedy, relating as they did to separate and distinct burial-grounds, which, if desirable, would be impossible. But I take issue upon the question whether that remedy is desirable. I say it is not. I adopt the words in

which Mr. Plunket, in 1824, rejected a similar proposal as bad in principle. He said:—

"The allotment of separate burial-places would not only, like the giving separate places of education, tend to strengthen the line of demarcation already existing, but it would go to outrage the very commonest and yet most sacred feelings of humanity. It would have the effect in many cases of separating families as to their places of burial. A husband would not be buried with his wife, a brother near his brother, a father by the side of his son."

I cannot, my lords, forget a painful case that was brought before the Court of Criminal Appeal when Sir Frederick Pollock was Chief Baron, of a son whose mother had been buried as a Dissenter in a Dissenting burial-ground with, I think, two children and the first wife of the father. On the death of the father, the son determined to bury him in the churchyard, and, not enduring the notion of separating in death his father's and his mother's remains, he gained access to the burial-ground, disturbed the ground and the remains which were buried there, and unlawfully took away, after the lapse of several years, the corpse of the mother, in order that it might be placed in the churchyard at the time of the father's burial. Although that was legal misconduct which it is not likely many persons would imitate, yet I think it is a good illustration of the strength and depth of those feelings which make us desire to be near to those who have been loved in life. This is one of the reasons why, so far from the notion of separate burial-grounds being likely to settle this question, the attempt to establish such only enlarges the area of the difficulty; and the Government, in endeavouring to deal with the question, have been obliged to include within the scope of their proposals the consecrated ground in cemeteries as well as churchyards, because they find that, from the changes which occur in families, the consequence of maintaining that separation even in cemeteries is to prevent the members of families from being laid together, to outrage every natural feeling, and also to violate even those rights of property which the law has permitted to be acquired in cemeteries and burial-grounds. The different Acts enable burial boards and cemetery authorities to sell the rights of burial and to appropriate them to members of families, so that a particular family is entitled to a particular right for so many years, or until it is exhausted. When the members go to exercise their right of property, they are placed exactly in the position they would have been in the churchyard; for in truth, these public burial-grounds and cemeteries being provided as parochial grounds in lieu of others that have been closed, it naturally and necessarily follows that you must deal with them on the same principles. A peculiar event in legislation last year was the passing of Mr. Marten's Act, by which some persons thought was rather the good tactics of those in charge of the Bill in the other House than any conviction that it expressed the opinion of the House. When it came here some of us took the liberty to suggest that it was not likely to be a successful Bill as an attempt to settle this question. It was put forward as a sanitary measure, but most persons thought that sanitary objects were not really aimed at by its promoters—(hear)—and, as anticipated, the Act has practically turned out to be a dead letter. Those who look at its provisions are not likely to be surprised that it has produced little results. It incorporates other Acts, and when you put them together you find that this Act cannot be put into operation without a gift of money or ground, or without resources provided out of the rates. The Local Government Board would be unwilling to make an order on any locality unless the ratepayers were tolerably unanimous. If any burial-ground is to be obtained under the Act, it must be fenced round with walls or iron rails of a certain height, and that is thought to be a burdensome expense. If ground be consecrated there must be a chaplain with a salary, and there must also be a chapel. The Local Government Board was, no doubt, bound to send out a circular calling the attention of parishes to this important Act, and suggesting how advantageous it might be to the public health and otherwise if its provisions were acted upon. It has been in operation nearly a year, and I have a return showing what its operation has been. I am indebted to a learned gentleman who lost no time in producing a copy of the Act with a suitable introduction and notes for a copy of his work. The author, Mr. Baker, appears to consider, with regard to consecrated grounds, that the Burial Acts would be much better than this. Of the real object of Mr. Marten's Act he gives this description:—

"There are many thousand parishes, sparsely populated, for which the machinery of a separate Board for burial purposes would be at once burdensome and unnecessary. Nevertheless, the parochial churchyard is not in itself sufficient, by reason of a considerable proportion of the inhabitants being Nonconformists, who either object to the Church Burial Service, or over whom the last offices cannot legally or conscientiously be performed by the clergy. It is apprehended that for these sparse populations the Interments Act, 1879, will be found highly useful."

There is a charming simplicity in that. You would think that all these parishes would have come with a wish to avail themselves of this remedy. But the Local Government Board have sanctioned loans for cemeteries in four cases only, and only for a rural district. In six other cases the sanitary authorities propose to provide cemeteries under the Act. In all, then, there are ten cases of its adoption, or proposed adoption, out of the many thousands of parishes, and the greater number are urban and not rural cases. It is really preposterous to suppose that parishes possessing churchyards in which there is still room for the population—and I am told that in Wales that is the rule rather than the exception—will tax themselves and their neighbours for that which nobody wishes for who is at all interested. It has been proposed to meet existing grievances by compulsory silent burial or by the compulsory reading of the Church service. From every point of view compulsory silent burial seems repugnant. But are you, in the name of the Church of England, to say that people who wish to bury their dead with religious service shall use no religious form if they will not use yours? Not only as a citizen, but as a Churchman, I protest against the notion and disavow it. If you are not justified in compelling the use of the Church service, if by ecclesiastical law you may not use it in certain cases, on what conceivable grounds are you to refuse to fellow-Christians and fellow-subjects the liberty of being as religious as they desire to be on these solemn occasions? It has also been suggested that you should prescribe particular services, differing from those of the Church of England; but to that course also there appear to be insuperable objections. But there is another alternative which I should

not have alluded to if it had not been advocated in 1877 by a right rev. prelate, an ornament to this House, and one of the most eloquent members of the episcopal bench. He desired to remove the grievance by allowing the parochial clergy, if they pleased, to give permission to Nonconformists to use their own Burial Service. That, my lords, was tried, and failed, and I cannot help thinking it would produce great dissatisfaction. The clergyman of one parish would give his consent, and the clergyman of the neighbouring parish would refuse, and great jealousy would be the consequence. I do not think the right rev. bench would be disposed to accept that alternative. I have now, my lords, said all that is necessary to show that these alternatives do not hold water, and I would now say a few words as to the positive recommendations of the plan which the Government proposes. One of those positive recommendations is this, that while it gives direct relief to Nonconformists, while it consults their scruples and liberty as to the mode of burial coincident with their civil rights, on the other hand it tends directly to relieve the clergy from their present obligations in certain cases in which those obligations might be burdensome. The true ecclesiastical relation of Nonconformists is one which amply justifies the principle that the Church should bury them. They have been baptised, and as such recognised as members of the Church of Christ. They have never been excommunicated; for that can only take place by the act of a competent court. And inasmuch as there are very many of them who, in truth, are not alienated from the Church, it is well for those who desire them to come back and recognise their Church membership that such an Act as this should pass. There are other extreme sects—men who conscientiously in their lives have assumed a persistent attitude of strong opposition to the Churchmen who possessed tenets repugnant to the Church. The very same motive which leads Nonconformists to desire not to have the Church service forced on them, renders it difficult for a conscientious clergyman to perform that service. My lords, there are various objections which have been urged against such a measure as this. There is the consecration of the churchyard, which, it is said, will be desecrated if anything of the kind is allowed to take place. I can understand that argument, but I am totally incapable of seeing its application. There is no mystery in consecration, although the act is very solemn and commendable. I believe the ancient Romans thought that ground was consecrated by depositing the remains of the dead, and that is a feeling with which I confess to have sympathy; but that has not been for many centuries the practice of the Christian Church. My lords, consecration is this, and only this—the bishop signs a deed, of which a copy will be found in Bishop Gibson. There is nothing in consecration of churchyards beyond the act of signing the deed, simply reciting the practice of holy men in all ages "to assign peculiar places where the bodies of the saints may rest in peace and be preserved from all indignities." A prayer is then addressed to God to "accept this charitable work of ours in separating this portion of ground for that good purpose."

Whitgift's form was this:—

"We decree that all and every the persons who henceforth shall depart this life within the parish of — shall be buried and interred in this place; that it shall be for ever hereafter a cemetery and place of burial for the said parishioners and inhabitants, and shall have all the privileges belonging to a religious place set apart for public and Christian burial; and by these presents we so constitute and ordain."

Archbishop Tenison's form was in these words:—

"We decree the separation of this place from its former and from all other profane and common uses; and assign, dedicate, and consecrate it as a cemetery or holy place for the burial of the faithful dying within the said parish, and of all others entitled to be there buried; and we openly and publicly pronounce, decree, and declare that it shall for all future time remain so separated, assigned, dedicated, and consecrated."

The prayer, settled, I believe, by Convocation in 1712, has been generally followed since—simply a prayer to Almighty God to "accept this act of ours in separating this piece of ground for this purpose." I should like just to notice one other objection. It is said Nonconformists do not contribute to the maintenance of the churchyards, therefore you are either to do nothing or make them contribute. Now, by law nobody is bound to contribute to maintain the churchyards. When you abolish Church-rates, it was left voluntary to both Churchmen and Dissenters. I don't think it would be to the interest of the Church to re-enact Church-rates for any purpose whatever. Now, I will shortly state to your lordships what we propose by the Bill. We propose that in the case of churchyards notice shall be given to the incumbent, and in the case of cemeteries by the persons having charge of the funeral to the chaplain, if there be one, and to the clerk of the Burial Board, within a time that will be mentioned, that it is the desire of those persons that the body shall be buried without the service of the Church. Special provision is made to meet the case of paupers whom the guardians are required or authorised to bury. The minister is to be at liberty to order that the burial shall take place within reasonable hours. All existing regulations as to the position and making of the grave are to remain in force. That was one of the points included in Lord Harrowby's amendment in 1877; all fees payable by law will still be payable by the same persons. The burials may, at the option of those having charge or being responsible, be conducted either without a religious service, or with such Christian and orderly religious service at the grave—these were the words of Lord Harrowby—as such persons may think fit. And any person or persons who shall be invited or authorised by the person having charge of or being responsible for such burial, may conduct such service or take part in any religious act thereat. Then there is a provision against any disorder. Every person guilty of riotous, violent, or indecent behaviour at such burial, or guilty of wilful obstruction, or who shall deliver an address not being part of or incidental to a religious service permitted by the Act, or who, under colour of any religious service or otherwise, in any such churchyard or graveyard, shall wilfully endeavour to bring into contempt or obloquy the Christian religion or the belief or worship of any denomination of Christians, or the members or any minister of such denomination, or any other person, shall be guilty of a misdemeanour. I am not one of those who think there is any probability of such disorders. I do not think they have occurred under Lord Plunket's Act in Ireland, nor do I think them likely to occur here. There are some two other matters which

may be regarded from a Church point of view, though they do not affect the grievance complained of. We thought it right, on the one hand, to take away all legal penalties from any clergyman officiating with the service of the Church where such service might otherwise be used. I find the present state of the law is that that may be permitted by warrant from the Secretary of State. The Lord President of the Council has more than once alluded to a particular cemetery at Northampton which from some cause or other has remained practically unconsecrated, and yet it and other unconsecrated cemeteries are the only burial-places for large numbers of people. We deem it right that all penalties should be taken away in the case of clergymen officiating in such places. Another point is this:—It may be in the recollection of your lordships that Archbishop Longley some years ago stated very strongly his view as to the impossibility in certain cases of the Burial Service of the Church of England being used by a clergyman. Your lordships may remember that he more than once brought the subject under your lordships' notice. During the debates in 1877 two amendments were moved, the one successfully by the most Rev. Primate the Archbishop of Canterbury, to enable and authorise a different service from the Burial Service of the Church to be used at the discretion of the clergyman in the case of unbaptised children and others over whom the Church service cannot be read. The Archbishop of York also moved an amendment which would have the effect of excusing the clergy from reading the Burial Service in the case of grievous scandal. There was no doubt that the matter was full of difficulty; but one suggestion thrown out in the course of those debates was that the proper remedy would be that some adaptation of the Church service to meet such cases should be made. It so happened that during some years the two Convocations have been sitting with letters of business from the Crown and with authority to revise the rubrics of the Church, and, among others, the rubrics of the Office for the Burial of the Dead. These Convocations have made reports to the Crown. They had arrived at recommendations upon several subjects, and among those recommendations, the Convocations of Canterbury and York are agreed, except upon one point. The Convocation of Canterbury has agreed, while the Convocation of York has not, that the clergyman should be authorised to use other prayers than the ordinary Burial Service at his discretion, if the law does not forbid the ordinary Burial Service to be used. The Bill gives the power proposed by the most Rev. Primate in 1877. In cases where the offices specified in Schedule B could not be used, it was nevertheless permitted that the minister, at the request of the kindred or friends of the deceased, might, after the body had been laid in the earth, read prayers taken from the Book of Common Prayer, and portions of the Holy Scripture approved by the ordinary, with certain restrictions. There was also a relaxation of that part of the rubric which related to suicides. It appeared to the Government that in adopting these recommendations they were only showing their respect for the consciences and reasonable scruples of the clergy, and the Bill, accordingly, provides that no clergyman shall be subject to any penalties, ecclesiastical or civil, for using any of these abbreviated offices. We are anxious to look at all parts of the question. I decline, however, to go into the question of danger to the Church of England. I know that it has its dangers, and this, as an unsettled question, might be one of the most serious. (Hear, hear.) I commend this measure to your lordships as a measure at least in intention, and I believe in practice, also, founded on the true principles of justice and charity, and based on sincere and sound views of the interest of the Church, and containing nothing inconsistent with its real principles. I believe too, that it is calculated, as far as it goes, more than the present state of things, to unite and knit together the hearts of all Her Majesty's subjects in true love and charity towards one another. (Cheers.)

In answer to the Duke of Richmond, the Lord Chancellor stated that it was proposed to fix the second reading of the Bill for that day week.—The Bill was then read a first time.

THE TEXT OF THE BILL.

A Bill to Amend the Burial Laws.

Whereas it is expedient to amend the law of burial in England, be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. After the passing of this Act any person having the charge of, or being responsible for the burial of, a deceased person may give twenty-four hours' notice in writing endorsed on the outside "Notice of Burial," to, or leave at, the usual place of abode of the rector, vicar, or other incumbent, or in his absence the officiating minister in charge of any parish, or ecclesiastical district or place, or any person appointed by him to receive such notice, that it is intended that such deceased person shall be buried within the churchyard or graveyard of such parish or ecclesiastical district without the service prescribed by law for the burial of the dead according to the rites of the Church of England, and after receiving such notice no rector, vicar, incumbent, or officiating minister shall be liable to any censure or penalty, ecclesiastical or civil, for permitting any such burial as aforesaid.

The word "graveyard" in this Act shall include any consecrated burial-ground or cemetery, or consecrated part of a burial-ground or cemetery vested in any burial board, or provided under any act relating to the burial of the dead, in which the parishioners or inhabitants of any parish or ecclesiastical district, have rights of burial; and in the case of any such burial-ground or cemetery, if a chaplain is appointed to perform the Burial Service of the Church of England therein, such chaplain shall be deemed to be the incumbent or officiating minister, to whom notice is to be given under this Act; and such notice as aforesaid shall also be given to the clerk of the burial board, if any, in whom any such burial-ground or cemetery may be vested.

2. Such notice, in the case of any poor person deceased, whom the Guardians of any parish or union are required or authorised by law to bury, may be given to the rector, vicar, or other incumbent in manner aforesaid, and also to the master of any workhouse in which such poor person may have died, or otherwise to the said Guardians, by the husband, wife, or next of kin of such poor person, who, for the purposes of this Act, shall be deemed to be the person having the charge of the burial of such deceased poor person, and in any such case it shall be the duty of the said Guar-

dians to permit the body of such deceased person to be buried in the manner provided by this Act.

3. Such notice shall state the time at which such burial is proposed to take place, and in case the time so named be inconvenient on account of some other service having been, previously to the receipt of such notice, appointed to take place in such churchyard or graveyard, or the church or chapel connected therewith, the person receiving the notice shall, unless some other day or time shall be mutually arranged within eighteen hours from the time of receiving such notice, signify in writing, to be delivered to or left at the usual place of abode of the person from whom such notice has been received, at which hour of the day named in the notice such burial shall take place; and it shall be lawful for the burial to take place, and it shall take place, at the hour so appointed or mutually arranged, and in other respects in accordance with the notice: Provided that, unless it shall be otherwise mutually arranged, the time of such burial shall be between the hours of ten o'clock in the forenoon and six o'clock in the afternoon if the burial be between the 1st day of April and the 1st day of October, and between the hours of ten o'clock in the forenoon and three o'clock in the afternoon if the burial be between the 1st day of October and the 1st day of April.

4. When no such intimation of change of hour is sent to the person from whom the notice has been received, the burial shall take place in accordance with and at the time specified in such notice.

5. All regulations as to the position and making of the grave which would be in force in such churchyard or graveyard in the case of persons interred therein with the service of the Church of England shall be in force as to burials under this Act; and any person who, if the burial had taken place with the service of the Church of England, would have been entitled by law to receive any fee, shall be entitled, in case of a burial under this Act, to receive the like fee in respect thereof.

6. At any burial under this Act all persons shall have free access to the churchyard or graveyard in which the same shall take place. The burial may take place, at the option of the person having the charge of or being responsible for the same, either without any religious service, or with such Christian and orderly religious service at the grave as such person shall think fit; and any person or persons who shall be thereunto invited, or be authorised by the person having the charge of or being responsible for such burial, may conduct such service, or take part in any religious act thereof.

7. All burials under this Act, whether with or without a religious service, shall be conducted in a decent and orderly manner; and every person guilty of any riotous, violent, or indecent behaviour at any burial under this Act, or wilfully obstructing such burial or any such service as aforesaid thereat, or who shall, in any such churchyard or graveyard as aforesaid, deliver any address, not being part of or incidental to a religious service permitted by this Act, and not otherwise permitted by any lawful authority, or who shall, under colour of any religious service or otherwise, in any such churchyard or graveyard, wilfully endeavour to bring into contempt or obloquy the Christian religion, or the belief or worship of any Church or denomination of Christians, or the members or any minister of any such church or denomination, or any other person, shall be guilty of a misdemeanour.

8. Nothing in this Act shall authorise the burial of any person in any place where such person would have had no right of interment if this Act had not passed.

9. When any burial has taken place under this Act the person having the charge of or being responsible for such burial shall on the day thereof, or the next day thereafter, transmit a certificate of such burial in the form or to the effect of schedule (A.) annexed to this Act, to the rector, vicar, incumbent, or other officiating minister in charge of the parish or district in which the churchyard or graveyard is situate or to which it belongs, or in the case of any burial, ground or cemetery vested in any burial board to the person required by law to keep the register of burials in such burial-ground or cemetery, who shall thereupon enter such burial in the register of burials of such parish or district, or of such burial-ground or cemetery, and such entry shall form part thereof. Any person who shall wilfully make any false statement in such certificate, and any rector, vicar, or minister, or other such person aforesaid, receiving such certificate, who shall refuse or neglect duly to enter such burial in such register as aforesaid, shall be guilty of a misdemeanour.

10. No minister in holy orders of the Church of England shall be subjected to any censure or penalty for officiating with the service prescribed by law for the burial of the dead according to the rites of the said Church in any unconsecrated burial-ground or cemetery or part of a burial-ground or cemetery, in any case in which he might have lawfully used the same service, if such burial-ground or cemetery or part of a burial-ground or cemetery had been consecrated.

11. And whereas the Archbishop, Bishops, and clergy of the province of Canterbury in Convocation assembled, in obedience to Her Majesty's Royal Licence and Letter of Business, bearing date respectively the 4th and 8th days of July, in the thirty-fourth year of Her Majesty's reign, did on the 31st day of July, 1879, agree (among other matters by the said Letter of Business referred to them) upon certain recommendations concerning the Office of the Church of England for the Burial of the Dead, proposed by them to be embodied in certain altered and additional rubrics in the form set forth in schedule (B.) to this Act annexed, and which recommendations were by them duly submitted to Her Majesty; and whereas the same recommendations (except that numbered 2 in the schedule hereto) have also been agreed to, and submitted to Her Majesty by the Archbishop, Bishops, and clergy of the province of York, in Convocation assembled, in obedience to Her Majesty's Royal Licence and Letter of Business, in like manner addressed to them. It is hereby enacted that, from and after the passing of this Act, no minister in holy orders of the Church of England shall be liable to any censure or penalty, ecclesiastical or civil, for any act done or omitted to be done by him in or concerning the burial of any deceased person in any churchyard, graveyard, or other place, provided that such act or omission would have been authorised by the recommendations set forth in the said schedule (B.) to this Act, if the same had been embodied as rubrics in the Office of the Church of England for the Burial of the Dead, or any of them.

12. This Act shall not apply to Scotland or to Ireland.

13. This Act may be cited as the Burial Laws Amendment Act, 1880.

Schedules.

Schedule (A).—I, _____, of _____, the person having the charge of (or being responsible for) the burial of the deceased, do hereby certify that on the _____ day of _____

, A.B. of _____, aged _____, was buried in the churchyard (or graveyard) of the parish (or district) of _____, To the rector (or, as the case may be) of _____.

Schedule (B).—1. That the first rubric of the Office for the Burial of the Dead stand as follows:—

"Here it is to be noted that neither the office ensuing nor the shortened office hereinafter provided is to be used for any that die unbaptised, or excommunicate, or in the commission of any grievous crime, or, having laid violent hands upon themselves, have not been found to have been of unsound mind."

2. Add the following rubric:—

"Nevertheless, in cases in which neither of the aforesaid offices may be used, it shall not be unlawful for the minister, at the request of the kindred or friends of the deceased, to use after the body has been laid into the earth prayers taken from the Book of Common Prayer and portions of Holy Scripture, approved by the ordinary, so that they be not part of the Order for the Burial of the Dead, nor of the Order of the Administration of the Holy Communion."

3. In the rubric, "after they are come into the church shall be read one or both of these psalms following," for "read" substitute "said or sung."

4. At the end of the Burial Office, after "The grace of our Lord," &c., add:—

"If occasion require, the words 'Lord have mercy,' &c., the Lord's Prayer, the prayer 'Almighty God with whom,' &c., and the collect following, may, at the discretion of the minister, be said in the church after the lesson."

5. On the request or with the consent of the kindred or friends, it shall be lawful for the minister to use only the following service at the burial:—the three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance of the churchyard; and after they are come into the church one or both of these psalms following, Psalm xxxix. and Psalm xc.; then the Lesson, 1 Cor. xv. 20.

When they come to the grave while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing, the sentences beginning "Man that is born of," &c., ending with the words "Fall from Thee." Then shall follow the words "Lord have mercy," &c., the Lord's Prayer, and The grace of our Lord."

6. Whenever either of the two foregoing services be used it shall be lawful for the officiating minister, at his discretion, to allow the use of hymns and anthems in the church or at the grave.

7. Further, it shall be lawful for the minister at the request or with the consent in writing of the kindred or friends of the deceased, to permit the corpse to be committed to the grave without any service, hymn, anthem, or address of any kind.

8. Insert the following rubric at the end of the Order for the Burial of the Dead, viz.:—

"At the burial of the dead at sea, instead of these words, 'We therefore commit his body to the ground, earth to earth,' &c., say, 'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ.'"

OPINIONS OF THE PRESS.

(From the Times.)

The prime motive of the Burials Bill of the Lord Chancellor was to remove a grievance felt by Nonconformists, especially in the rural districts; but the simple provisions designed to effect this end are associated with other proposals, which must be carefully scrutinised lest they abridge the liberties of lay Churchmen. It seems to have been thought by the Government that, in order to obtain more easily the consent of the clergy to the Nonconformist demands, it was expedient to grant them increased authority over their own peculiar congregations. We can have no desire whatever to impede concessions to the Dissenters which we have long advocated as their due; but we do not see why this should be purchased at the cost of any sacrifice of the independence of the English laity. Jealousy of the pretensions of the clergy to domination is certainly no less necessary in this than it has been in former generations. The spirit of ecclesiasticism is more rife than it was in the days of our fathers. Busting bishops and intrusive curates confront us everywhere, re-asserting claims that have often been made before, and as often repelled. We cannot afford to allow them to creep into any greater authority than the wisdom of the English Church has for centuries assigned them. . . . The suggested provisions will encourage them to assert claims which would be extremely troublesome, although they might be disallowed in a court of law. Among these provisions is a shortened service; but as this is only to be used on the request or with the consent of the kindred and friends of the deceased, it might be said that it involves no danger. The clergyman may, however, be tempted by it to try to put pressure on the friends of a dead man to consent to the short service, with the alternative that he will use none; and he will be encouraged to this by the further provision enlarging the present rubric so that no office shall be used for any dying in the commission of any grievous crime. It would be interesting to ascertain what the members of Convocation meant by "crime," and it would be still more interesting to discover how the word would be construed by the parochial clergy. We might almost think it was chosen as a word of ambiguity and embarrassment. In its strict and proper meaning it does not practically relieve the funeral offices, but these same ministers will undoubtedly struggle to give it the widest interpretation, and we may expect a crop of painful cases in the law courts to fix its meaning, unless Parliament is wise enough to reject this part of the Ministerial scheme. . . . It would be much better if all that is unnecessary in the Burials Bill were cut out of it. The rural clergy cannot be allowed to pick and choose the cases in which they may refuse to read the Burial Service, and the provisions of the Bill as they stand will practically encourage them to make this pretension. We may hope that the House of Lords, representing as it does in a very eminent degree the laymen of the English Church, will refuse to assent to unconsidered changes tending to subject the laity to that unknown quantity, the discretion of young curates. The grievances of the clergy should be remedied in a different way so far as they are substantial. But why should the Burials Bill be embarrassed by the introduction of these provisions foreign to its primary object? The connection between the two divisions of the Bill is altogether arbitrary, and the extraneous matter might with great propriety be dropped out of the measure. The Bill reduced to its simplest form might pass the Lords in a very short time, and be sent down to

the House of Commons, where it would probably be received with very little criticism; but if its present enlarged scope is maintained, the Lords must spend many intricate hours, if not nights, over the consideration of clauses which would be in great jeopardy of rejection elsewhere.

(From the Daily Telegraph.)

The discretion thus granted to parish clergymen, though advisable enough, considering the peculiar language of our Burial Service, is not an unmixed boon. Freedom will involve what must sometimes be a very painful decision, and we are afraid that there may be cases in which the minister may err on the side of an over-nice recollection of the errors of the deceased. But there can be no substantial grievance inflicted on anybody. The liberty accorded to the clergy corresponds with a perfect freedom of choice by the laity. If the parson of the parish refuses to read the full service over the body, a neighbouring clergyman may be less particular or more charitable. It is even open to the friends of the deceased to have the Burial Service of the Church read without abridgment by a layman or a Nonconformist divine. So many Dissenters admire this solemn and beautiful part of the Liturgy, that we should not be surprised to find a wider use of it following the new permissive Bill. That would be a curious result of a measure which certain unwise Churchmen already denounce as a preliminary step towards Disestablishment. . . . One difficulty may arise under the Act. The Quakers use no "service" at all, and as a rule a Friend is buried in silence. Occasionally, however, as Mr. Bright pointed out some time ago in a debate, one of those present addresses a few words of counsel and consolation to the mourners, and it might be open to a litigious person to contend that such an address was not "part of, or incidental to a religious service permitted by the Act." It would be well if Lord Selborne should so supplement or alter the words of the Bill, as not to shut out the voluntary and unstudied sentences that might be uttered under such circumstances and at such a time. Then there are "Positivists." They call themselves "religious," although their future life is really based on the philosophical truth that we live again through the memory and consequences of our acts. Should one of these gentlemen be buried in a country churchyard, his friends might desire to recite passages or deliver orations, which, however solemn or respectable, would certainly not be Christian, and could hardly be called "religious" in the usual sense of the word. Such proceedings, however, are not permitted by the Act. It is therefore open to question whether it might not be wise to allow a greater freedom by the side of the grave than Lord Selborne now contemplates; that is, practically, permitting any words to be spoken which are reverend in tone and are simply intended to convey respect for the dead and counsel or consolation to the relatives. Of course all controversial or aggressive remarks should be, as it is proposed, strictly prohibited.

(From the Standard.)

It may be asked again, as was asked in 1877, how the word "orderly" is to be defined, so as to ensure the conductor of the service against any unconscious violation of the statute, and guard the clergyman of the parish against making mistakes in attempting to enforce the guarantee. What is "incidental" to a religious service, and where are we to draw the line between those pious gesticulations which are incidental to some forms of religious worship and the disorderly service which is expressly forbidden by the Bill? How will one prove a "wilful endeavour" to bring into contempt the "belief or worship" of "any Christian Church or denomination," or "any minister of such denomination," or, finally, "any other person"? The clause either is so sweeping as to be absurd, or so vague as to be meaningless. We cannot see how it would ever be possible, with the slightest hope of success, to take action to enforce that clause [clause 7]. Nor is any specific penalty attached to the infringement.

(From the Spectator.)

We agree with those who, criticising it less from the point of view of the Dissenters who demand it, than of the handful of Agnostics or other heretics who have never cared a jot about it, regret that Lord Selborne should at present propose, as Lord Harrowby proposed, to limit the religious services held at the grave, in case a religious service is held at all by the friends of the deceased, to "Christian and orderly" services. So far as we can see, there is no reason in the world for the service being positively Christian in tone, so long as there is no attack on Christianity—nothing of a nature to insult the great majority of those who share the burial-ground with the friends of the deceased. What all will admit is, that a burial is not a proper occasion for flinging sneers at other people. But so long as the friends of the deceased limit themselves to saying anything that appears to them to contain consolation for the survivors, even though it be no better than a Positivist's ecstasy over the "posthumous" life of the good deeds of the deceased, there can and ought to be no objection to it, and no attempt to exclude it solely because it is not distinctively Christian. What we have a right to do is, to insist that a funeral in a churchyard devoted to the burial of people of many sects and many ways of viewing life and death shall not be made the pretext for a controversy, or an occasion for attacks on others. Short of this, there should be no limit. If an Agnostic is disposed to comfort the mourners by dwelling on the gradual evolution of higher forms of life out of the life which has just been quenched, the Christian has no ground for vexation or resentment. . . . When liberty is given, it had better be given thoroughly. We do not suppose that the Secularists form a thousandth part of the number of persons who desire freedom to bury the dead in their own fashion. But while we are giving that liberty to every one else, we ought to give it to them. Nor is there any reason in the world why, if they will refrain from sneers at more positive forms of faith, they should not have full power to rehearse their own dreary consolations in their own way.

(From the Saturday Review.)

The operation of the Bill is to extend to cemeteries as well as churchyards, and will involve absolute free-trade in burial everywhere. Church service, non-Church service, or no service at all, are to range over the entire area alike of consecrated and unconsecrated ground. This large concession carries with it the advantage that it avoids the recognition as such of the Dissenting minister, and throws the onus of the choice upon the dead person's representatives.

The nugatory restriction invented by Lord Harrowby that the services are to be "Christian and orderly," with some solemnly trifling provisions against provocative praying, are to appear in the Bill, and will no doubt duly exercise clerical and legal ingenuity. Perhaps a dead Jew's burial service, even if he had been a Jew of Sheffield, would be interpreted to be Christian for the purposes of the Act, while the only thing not orderly about a Roman Catholic funeral may possibly be the conduct of those friends of Mr. Gladstone who will not see in the right given to monk and friar to perambulate the churchyards a sufficient compensation for Lord Ripon's appointment.

(From John Bull.)

It is, of course, clear that if there is any justification whatever for the Bill it does not go far enough. If a sentimental grievance exists, it does not entirely remove it. . . . Why should the provision that there must be "a Christian and orderly religious service" be imported into the measure? . . . What conceivable argument can justify the admission of the Baptists and the Plymouth Brethren, the Peculiar People and the Swedenborgians, the Roman Catholics and the Unitarians, the Mormons and the Methodists, that cannot be adduced in favour of the Mohammedan, the Jew, and the Atheist? . . . Why should they be reduced to the alternative of "silent burial"—"burial like a dog," to employ Mr. Osborne Morgan's description? If we cannot have honesty, let us have a little logic in our legislation. Lord Selborne's Burials Bill is a scandal, and it is only the greater scandal because it in effect picks and chooses those who are to be relieved from an unreal and unsubstantial grievance.

(From the Pall Mall Gazette.)

The franchise, elementary education, even the pauper's subsistence, are all carefully guarded against the intrusiveness of sectarian tyranny. But the village Hampden, who stuck to his chapel and swayed the School Board during life, cannot have his bones laid in the inheritance handed down to him from the days of Egbert or Alfred, without the submission of his children to forms and ceremonies that his soul abhorred. This condition of things the Lord Chancellor declares to be an anachronism and an absurdity. As the right is not to be denied, it follows that the conditions at present imposed must be done away with. The provisions for accomplishing this cannot certainly be complained of as violent or revolutionary, since they are substantially and, indeed, verbally identical with the proposal of Lord Harrowby, and are only distinguished by a more careful insurance of fees to the present recipients. No one can complain of the excessive liberality of the concession made to the relatives of a dead Nonconformist to enter the deceased either in silence, or, "with such Christian and orderly services at the grave as they may think fit." If any reason for complaint exists, it lies with those who, maintaining that not even the prescription of a thousand years can justify the State in entangling civil rights with theological forms, find that the Lord Chancellor of a Liberal Government shrinks from the consistent application of his own doctrine. . . . The Government are well advised in including within the purview of the Bill the consecrated portions of cemeteries as well as the parish churchyards. We only wish that the offensive custom of dividing burial-grounds into privileged and unprivileged parts had been wholly abolished. No one wishes to deprive believers in consecration of the full liberty to follow their faith. But, as the Lord Chancellor reminded his audience, it is possible to consecrate a single grave as well as a whole field. This is the Catholic system. The idea of consecration could still be preserved even if the whole burial-ground were thrown open to common use. And this is actually the case in the public cemeteries of Catholic countries.

(From the Daily News.)

The judgment of all country parsons as to what is Christian, and what is religious, is unhappily not infallible. Even a bishop may, without irreverence, be conceived as erring upon such a point, while a legal tribunal might perhaps find a difficulty in interpreting the question, not so much from a lack of discretion as from an absence of data. It is surely wiser and more reasonable to remove from the terms of a concession, which is nothing if not gracious, all words which, however sacred and venerated in themselves, are susceptible of various interpretations. Nor will any law be accepted as final which excludes from the funeral ceremonies which it sanctions any address by a friend of the deceased person. . . . It is very difficult to say what a clergyman might not regard as a grievous crime. It is not very long since the sanitary condition of an Oxfordshire village was seriously threatened because its pastor declined to inter a parishioner who had interrupted him in the performance of Divine Service. The use of a shortened form at the request of the relatives would be more harmless if it were not accompanied by the astounding provision that such form should be taken from any part of the Prayer Book except the Order for the Burial of the Dead. We are happy to believe that the Bill does not, as the Lord Chancellor in introducing it seemed to hint, give the clergy a general discretion to omit parts of the Service which might seem to them in the particular instance to show too large a charity and partake of too robust a faith. We do not for one moment think that the majority of the clergy in the Church of England desire the privilege of publishing posthumous libels upon their parishioners, or wish to be entrusted with the function of distinguishing between those who are and those who are not fit objects for the mercy of God. There are, however, fanatics and bigots in every profession, and it is not very long since the prelate who has been appropriately selected to move the rejection of the Government Bill publicly sanctioned the refusal of a clergyman within his diocese to read over the grave of a parishioner the more hopeful portions of the solemn service which it was his legal duty to perform in its entirety. Such provisions as these, however, taken up at the instance of a body never lightly to be consulted, and inserted to mitigate the opposition of a class not easy on such a question to conciliate, form a comparatively unimportant part of the Bill. They might, one and all, be omitted, without interfering with its principle or damaging its prospect of success. It is a more important and less easily remediable fault that the old distinction should be maintained between consecrated and unconsecrated ground. . . . Surely it would be better in every way, better for order, better for peace, better for justice, that what is now allowed in unconsecrated, should in future be allowed in consecrated, ground.

The Lord Chancellor enunciated an excellent proposition when he said that the civil right of burial should not be fettered by ecclesiastical conditions. If this principle were carried to its logical conclusion, as we earnestly trust it will be, there would be no more heard of a controversy already prolonged sufficiently and embittered too much.

OTHER COMMENTS ON THE BILL.

"A Liberal Churchman" writes to the Times:—"It is proposed that the proposal of the Lower House of the Canterbury Convocation shall be adopted by the Legislature, and that in the case of unbaptised and excommunicated persons, grievous criminals, or suicides, the clergyman should be allowed to use, 'after the body has been laid in the earth, prayers taken from the Book of Common Prayer and portions of Holy Scripture approved by the ordinary, so that they be not part of the Order for the Burial of the Dead, or the Order for the Administration of the Holy Communion.' It will be observed in the first place that there is almost a ludicrous anomaly in placing together persons so incongruous as grievous criminals and members of that numerous and important community, to use the Lord Chancellor's own words, who have not thought it right to baptise their children. There is also the yet further absurdity of shutting out from use on such occasions the whole of the Burial Service, which almost alone in the Prayer Book contains prayers suitable to any interment. Such a provision is so insulting that we cannot conceive that any Nonconformist would avail himself of it. But surely the real remedy for the cases which this strange proposal was intended to meet is to abolish the law which creates them—viz., the rubric which forbids the Burial Service to be read over excommunicated and unbaptised persons, and those who have perished by their own hand. It is a rubric which first appeared in that bad time of 1662, against which the whole of modern legislation has been a continual protest. From 1549 down to 1662 no such rubric existed in the Prayer Book, and all were indiscriminately buried with the comprehensive charity which the Burial Service implies. The excommunicate, as the Lord Chancellor observed, is a class which has ceased to exist, because the penalty of excommunication has itself ceased. The penalty pronounced on those who have laid violent hands upon themselves has also been dismissed by the Lord Chancellor with the remark that he could not bring himself to name the indignities which the law prescribed. There remain only the unbaptised, who, as I have said, contain members from whom no human being could desire to withhold any part of the hopes which are expressed in our Burial Service. There is no allusion in that service to baptism or want of baptism; it is simply an expression of thanksgiving for qualities such as we must all acknowledge to have existed in persons like Joseph John Gurney and Elizabeth Fry. Why should we any longer be entangled in this miserable bondage to a law which has lost all meaning? All that is needed is that the offensive rubric should be abolished, as two-thirds of it have already been abolished in fact, and it should be stated that in all cases, on the request or with the consent of the kindred or friends, it shall be lawful for the minister to use at the grave such prayers from the Book of Common Prayer and portions of Holy Scripture as are approved by the ordinary. Such a limitation is hardly necessary, but it would surely be enough to satisfy the most rigid require of form, and would supersede the whole of the impracticable restrictions which have been suggested. This alteration would also render superfluous that clause of the new Bill which for the first time makes it penal for a clergyman to use the Burial Service in unconsecrated ground over unbaptised persons. . . . When unbaptised persons ceased to be mentioned as excluded from the rites of burial, there would be no penalty attaching to a clergyman reading the service over them in any ground, whether consecrated or unconsecrated. . . . Many a Dissenter would gladly avail himself of the permission to use the services of the parish minister; many a parish minister would gladly avail himself of the permission to officiate at the grave of one of those who, although separated from him, are yet his parishioners. Let us hope that this generous attempt to heal the breaches of our country may not widen them in a direction which down to this time has hardly existed."

"W. SMITH," dating from "Woolston," in the *Bucks Advertiser*, thus writes:—"Under the new law we cannot fairly expect that our Church clergy can be called upon to bury any and every one whom Dissenting ministers cannot show any right to have anything to do with. It will be very easy for our clergy to get a definition as to what their duty must hereafter be. The Prayer Book must be their guide. A child baptised by the Church may claim to be buried by that Church, if it die young before it be brought to the Bishop to be confirmed by him; after which the Communion Service must be the guide when it says 'that every parishioner shall communicate at least three times in the year.' This shows plainly what constitutes a Churchman and those who call themselves Churchmen, yet never attend to this part of the matter, will have nobody to blame but themselves if they may hereafter have to be buried like a dog, without any service whatever being read over them. Again, many persons who call themselves Dissenters, yet belong to no fixed denomination, may in the end find themselves without a minister qualified to bury them, and the above will show them plainly that the Church clergyman cannot perform the office since they have never communicated at that Church. The Burial Question, when passed into a law, will do a vast lot of good, since it will force all persons to one of three things—they must declare one way or the other; for if they are not Church people they must be Dissenters, or nothing. If they are Church people according to Prayer Book directions they will be buried by the Church; if they are Dissenters under a properly qualified minister they may be buried by him; but if they are neither Churchmen nor Dissenters they must be buried like dogs, without any service whatever, and will have no one to blame but themselves."

"The clergy of West Cornwall," says the Plymouth correspondent of the *Pall Mall Gazette*, "have made a declaration to the Bishop of Truro on the Burial Laws. They declare that consecrated burial-grounds recently provided by the voluntary contributions of Churchmen, and being within two miles of a public cemetery, should remain unaffected in respect to the conduct of the services; that liberty should be granted to the clergy to officiate in unconsecrated ground when requested to do so; and that they should not be compelled to perform the services of the Church either at the funerals of those who have rejected their ministrations during life, or were to the last of notoriously bad character."

RESOLUTIONS OF THE COMMITTEE OF DEPUTIES.

At a meeting of the Committee of the Protestant Dissenting Deputies, held on the 1st June, 1880, it was resolved as follows:—"That the Committee, having considered the Burials Bill introduced in the House of Lords by the Government, is prepared to afford to it general support, inasmuch as it embodies the principle for which Nonconformists have so long contended. The Committee are nevertheless of opinion—

"I. That provision should be made for giving Companies or other proprietors of private cemeteries, the right to elect that the provisions of the Act should apply to their cemeteries.

"II. That a clause should be inserted setting at rest the doubts which exist whether it is incumbent upon local authorities to erect separate chapels on the consecrated and unconsecrated portions of cemeteries, and enacting that Burial Boards should no longer be compelled to make distinctions between consecrated and unconsecrated ground.

"III. That the provisions reserving the rights of the clergy to receive fees in respect of burials taking place in consecrated ground, where the services are conducted by other persons than themselves, should be restricted to the present incumbents only.

"IV. That Schedule B of the Act should be so altered as to enable clergymen of the Established Church to read any part of the Burial Service of the Church over the bodies of unbaptised persons; the committee emphatically protesting against the classification of such persons with excommunicated persons, criminals, and suicides.

"V. That the preamble of Clause 11 is highly objectionable, as tending to support the contention, that Convocation has a quasi legal right to determine the action of the Legislature, in regard to the Rubrics of the Church of England, and because so long as the Episcopal Church is the Established Church of England it must submit to the control of Parliament."

RESOLUTIONS OF THE LIBERATION SOCIETY.

The Executive Committee of the Liberation Society have passed the following resolutions:—

"I. The Committee highly appreciate the promptitude with which Her Majesty's Government has brought in a measure for putting an end to the controversies which have arisen with respect to burials and churchyards and cemeteries; and, inasmuch as it is mainly based upon the principles of Mr. Morgan's Bill, which for many years they have sought to pass, they are glad to give it their support, while holding themselves free to object to certain of its provisions.

"II. They regard the requirement that all burial services should be 'Christian,' and the prohibition of 'any address not being part of, or incidental to, a religious service,' (Clauses 6 and 7), as being neither called for by the necessities of the case, nor consistent with the principle, affirmed by the Lord Chancellor on the introduction of the Bill, that the civil right of burial should not be fettered by ecclesiastical conditions.

"III. They regret that the Bill does not abolish all legal distinctions between consecrated and unconsecrated ground and chapels in parochial cemeteries, and thereby relieve Burial Boards from obligations which, when the Bill has become law, will be without practical utility, and will involve vexatious difficulty and expense. They are also of opinion that the numerous Acts of Parliament under which parochial burial-places are provided require to be hereafter consolidated and amended.

"IV. While the Committee are not opposed to a relaxation of the restrictions now imposed on the clergy in regard to the use of the Burial Service of the Church of England they strongly object to the recital in the Bill (Clause 11) of the proceedings of the Houses of Convocation, as the basis of legislation in reference to such service."

PRESENTATION TO "PROMOTION BY MERIT."—The marriage of the gentleman who is known to more than local fame by the *nom de plume* of "Promotion by Merit" has been made the occasion by a number of his friends of a presentation, intended to express their congratulations, and also to recognise the value of his services in the reform of the abuses connected with the system of Church patronage. Originating with members of the Manchester Reform Club, and at first designed to be a modest tribute of club friendship, the proposal received so much favour outside that the testimonial presented last Friday to Mr. William Angus was the offering of 120 subscribers, including the Right Hon. John Bright, Mr. Jacob Bright, Mr. John Slagg, Mr. Leake, Mr. W. Agnew, Mr. E. A. Leatham, Mr. Hugh Mason, and several other Members of Parliament. The presentation, which was of the value of £160, consisted of an inscribed silver salver, a silver tea service, a handsome dinner service, and a hand-painted dessert service. It was accompanied by an address, in which "Promotion by Merit" was congratulated on the encouragement and approval he had received from eminent Church reformers, and upon the evidences, seen in the recent Royal Commission and in the public attention directed to the question, that his efforts had not been spent in vain. In the unavoidable absence of Mr. Hugh Mason, M.P., the presentation was made by Mr. J. A. Beith, at a representative meeting of the subscribers.—*Manchester Examiner*.

PROTESTANT DISSIDENT AND ROMANISM.—Let us cherish every one of us, if we would prevent the increase of Romanism, a brotherly feeling towards all orthodox Protestants, by whatever name they may be called. Away with the old rubbishy opinion, that the Church of England occupies a middle position, a *via media*, between Dissent and Rome. Cast it away, for it is false. We might as well talk of the Isle of Wight being midway between England and France. Between us and Rome there is a gulf, and a broad and deep gulf too. Between us and orthodox Protestant Dissent there is but a thin partition wall. Between us and Rome the differences are about essential doctrines, and things absolutely necessary to salvation. Between us and Dissent the division is about things indifferent, things in which a man may err, and yet be saved. Rome is a downright open enemy, attacking the very foundation of our religion. Dissent ought to be an ally, and friendly power; not wearing our uniform, nor yet, as we think, so well equipped as we are,—but still an ally, and fighting on the same side. Let not this hint be thrown away! Let us keep up a kind, brotherly feeling towards all who love the same Saviour, believe the same doctrines, and honour the same Bible as ourselves.—"The Fireside," edited by the Rev. Charles Bullock.

Clapham Congregational Church.
NEXT SUNDAY EVENING, Rev. J. G. ROGERS
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TRIENNIAL CONFERENCE. JUNE 10 and 11.

MONDAY, JUNE 7th, is the latest date for the
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 The PUBLIC MEETING will be on FRIDAY EVENING, at 7, at
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ALFRED ILLINGWORTH, Esq., M.P., will preside; and among
 the speakers will be J. F. B. Firth, Esq., M.P., W. S. Caine, Esq., M.P.,
 Rev. C. Spurgeon, Rev. A. Oliver (of Glasgow), Rev. Dr. Allon, Jesse
 Collings, Esq., M.P., J. Carvell Williams, Esq., and others.
 Tickets may be obtained at 2, Serjeant's Inn, Fleet-street; of Messrs.
 Passmore and Alabaster, and Mr. Elliot Stock, Paternoster-row; Mr.
 Gooch, 55, King William-street, City; Mr. Buckmaster, 46, Newington-
 butts; and at the Metropolitan Tabernacle.

Congregational Union of England and Wales.
AUTUMNAL MEETING, 1880.

THE AUTUMNAL MEETINGS of the Congre-
 gational Union will be held in the town of BIRMINGHAM, on
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ALEXANDER HANNAY, Secretary.
 Memorial Hall, Farringdon-street, June 2, 1880.

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THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, JUNE 3, 1880.

PRINCE BISMARCK AND THE VATICAN.

WHETHER Prince BISMARCK intends, in his secret mind, by the proposed modification of the FALK Laws, or the Laws of May, as they are termed, to make a concession to the Vatican, is probably known only to himself. We doubt if he has fully taken Herr von PUTTKAMER, his Minister of Public Worship, into his confidence; and there are many windings of policy in his astute and daring brain about which he keeps his own counsel, and confides even to his chosen instruments only so much as enables them to play their part in working out his far-reaching designs. We suspect that this is emphatically true in the instance now under review; it looks like concession and is meant to look like concession; but Prince BISMARCK understands "the recoil for the better leap" as well as any man in Europe; and the ecclesiastics, if they fall into the snare, may find that their foe has them at a vantage, and that they had better have remained under the law however rigorous, than fall into the Chancellor's merciless hand. But whatever may be the precise bearing of these modifications in Prince BISMARCK's secret intention, there can be no doubt, we imagine, that he has found out that the laws in their present form are a mistake. The Church is too strong for him in open conflict—at least when she can array the conscience of "the faithful" against him, and make them feel with some appearance of truth that it is religion itself, as the Church understands the word, which is in peril from his sacrilegious hand. He has been now for some years in open strife with a large and powerful section of the subjects of the Empire; he has made little way by his severity in the task of reducing them to submission; and with disaffection spreading in every direction, and the return of Socialist members for the most populous and industrious cities of the Empire, we can well believe that he regards the alienation of the whole Catholic population with growing alarm.

The FALK Laws from the first were a mistake. They perpetuated under modern forms the old and bitter feud between the Church and the Empire, in which the Empire was always beaten, when it attempted by the strong hand to put the ecclesiastical influence, which was always troubling the peace of secular society, under the ban. The stronghold of that influence is always the consciences of men, or what they take to be their consciences, and this has always been more than a match in the long run for bayonets and swords. It was an unequal warfare in old times, it is emphatically an unequal conflict in these days, in which the sentiment of society is strongly against coercion of anything which can claim with any appearance of truth the sanction of conscience, and in which the policy of making martyrs of opponents is very wisely condemned. At the same time, it must be remembered that the question of how to deal with the Ultramontane spirit, as it vexes and distracts secular society, is very grave and difficult; perhaps it is the most perplexing public question of our time. There has never been in the world's history such a force at the disposal of a single hand as the celibate priesthood of the Roman Church. And now that the Ultramontane spirit is in the ascendant in the Papal Church throughout the whole of Europe, the difficulty is graver than ever, and in every country, except our own—and amongst us it is one of the most formidable of our troubles—it threatens the very structure of society. We cannot wonder that Prince BISMARCK, who has such excellent reasons for believing that the master of big battalions can do anything, was tempted to bring the strong hand to bear on the organisation of the Roman Church within the limits of the Empire. He felt himself

and his young Empire surrounded by a host of silent, ubiquitous, powerful, and irreconcilable foes. The whole priesthood of the Church, and the mass of the population which they influenced, were in secret conspiracy against that Imperial unity which it had cost so much blood and treasure to build up. He was tempted boldly to enter the lists with them, and to bring the hand of the law sternly to bear upon them, in the hope of crushing their resistance down. The campaign has been fought with varying fortunes; sometimes it seemed as if he was about to conquer, and then his hopes were in a moment dissipated, and his work had to be begun afresh. On the whole, it would seem that he is at last satisfied that the task which he had set himself is a hopeless one; and these modifications, it seems to us, are to be regarded as the sign, not that he has abandoned his object, but that he hopes to compass it in a more excellent way.

The effect of the proposed modifications would be to bring the administration of the laws completely under the discretion of the Government, in fact to make the Government dictator in dealing with the Church. We can quite believe that the first result of the measure in Prince BISMARCK's hand would be a relaxation; but only in the hope of making the clergy understand that they must be on their best behaviour, or the hand of the State would close on them more sternly than ever. If the clerical party accepted the olive branch, all would go well; but if new troubles, as seem to us inevitable, should arise, they would find their last estate worse than their first. Some strong suspicion of this seems to possess the party, who are by no means eager to catch at the relaxation proposed. They apprehend, and not without reason, as it seems to us, that under the new arrangement they might be beaten in detail, and they had rather know the worst than be kept in constant suspense, dependent on the Chancellor's will. The party, too, which is represented by Dr. FALK, the author of the laws, who is one of the best orators in the Chamber, and who spoke with great force and fire, is strongly opposed to the modifications. Dr. FALK regards them as the confession of defeat, and so in a sense they are; and he has no mind to see the secular power re-enacting Canossa. We believe that he mistakes what Prince BISMARCK ultimately means and seeks by the modifications; but his position is a strong one, and his opposition, and that of the party which he represents, is by no means a happy omen of the final fate of the measure. In fact, no party approves of it, and yet all parties are weary of the strife. The FALK Laws have borne the fruit which was foreseen and foretold; all parties are dissatisfied, and yet it is equally difficult to abrogate and to maintain them, and the wisest fail to suggest any satisfactory way out of the coil of difficulty by which the subject is surrounded on every hand.

Altogether the soundest view on the matter was that of Professor VIRCHOW, a Liberal of the Radical type and a man of the first eminence in science, and the speech which he delivered would commend itself to an English Liberal as a wise and statesmanly view of the measure. He deprecates the principle of confiding such large discretionary powers to the Government in a matter so critical as the relation between State and Church. He believes that Prince BISMARCK only wishes to win the Clericals, that he may, by their help, dispense with the aid of the Liberals, whom, as a party, he hates. He holds the pretensions of the Church and the State to be irreconcilable. "The views of both concerning human beings," he says, "are so utterly divergent that it would be hopeless to look out for a basis of agreement. Only one solution existed, that was Congregationalism!" And, no doubt, he is right. The only form in which the religious bodies are no longer sources of trouble and difficulty to secular society is on the Congregational basis, and to that, in time, all existing religious organisations will approximate. But, meantime, a *modus vivendi* has to be discovered. Prince BISMARCK may learn in time, from repeated failures, that the only solution of the difficulty with which for years he has been ineffectually struggling, is to repress with stern hand overt acts of opposition, and to leave to public opinion, formed and expressed in the atmosphere of free discussion, the regulation of the rest.

SIR BARTLE FRERE AND THE MINISTRY.

THE feeling which the continuance of Sir BARTLE FRERE in office has aroused in the minds of a large number of the Liberal party is not surprising. It may have been a little impatient in its demands, hasty in some of its utterances, and unwise in its modes of actions, but it has its origin in so true and healthy an instinct, that even its excesses are not to be severely condemned. We could certainly have wished that the recall of the High Commissioner had been one of the earliest acts of the new

Ministry. In some respects he is even more objectionable than Lord LYTTON or Sir HENRY LAYARD, for both of these gentlemen acted under the instructions of the Home Government, whereas Sir BARTLE FRERE defied the control of his own superiors as much as he outraged the principles of justice and the rights of humanity. He is the very ideal of the "prancing proconsul;" and there is, perhaps, no character more to be dreaded in an empire like ours, in whose distant dependencies there must often be the opportunity for such acts of high-handed imperialism and aggression as those with which the name of the High Commissioner is so unhappily associated. His strong religious sentiments only increase the danger in his case, for he seems possessed with the ideas of the Old Testament rather than the New, and to regard England as destined to play a part like that assigned to the Hebrews in the conquest of Canaan. His removal from office, therefore, is a necessity. Had the Liberal Government found him in the enjoyment of the powers he had so grossly abused, they must have recalled him forthwith. Even as it is, it is undesirable that he should be continued in the subordinate position to which he had previously been relegated. The strong condemnation of his conduct pronounced by several leading members of the Cabinet, and especially by his official superior, Lord KIMBERLEY, rendered his immediate withdrawal necessary to the maintenance of their consistency. The unfortunate natives, to whom the consequences of his policy have been utter ruin, have a right to expect that if we cannot repair the wrong that has been done, we ought at all events to mark, before the whole world, our reprobation of the wrong-doer. For the sake of due subordination among our representatives in the colonies, it is of paramount importance that such a spirit of lawless independence should have but one issue.

Looking at the question from these different points of view, it is not to be denied that the removal of Sir BARTLE FRERE is one of those acts of severity to which our Government are absolutely committed. The moral sense of the community requires it, and it would be a dangerous thing for any Ministry, and especially for one which has come into office for the distinct purpose of carrying out a national policy of righteousness, to trifle with such a sentiment. There is no manifest reason why Lord LYTTON and Sir HENRY LAYARD should be sacrificed and Sir BARTLE FRERE spared. Let us say frankly, however, that we see no evidence that there has ever been any intention of condoning his grave faults and retaining him in office. But, as to the time and manner of his removal, there may naturally be some difference of opinion between earnest champions of right outside and the responsible members of the Cabinet with whom the decision rests. The latter have to take into consideration many circumstances on which the former can be but imperfectly informed. We know, for example, that the project of a South African Confederation is at present under discussion, and that Sir BARTLE FRERE is not only familiar with all the details of the negotiation, but has an influence with the colonists which no successor could at once obtain. The position of these colonists is one of the difficulties of the situation, for which we think sufficient allowance has not been made. They have a certain amount of independent authority, and it is not possible for the Home Government wholly to ignore their views, which in this instance are known to be very decided. It is desirable, for the sake of good government in South Africa, that we should, as far as practicable, secure their good will, and the difficulty which a Liberal Ministry will find in doing this must be very great. It seems a simple thing to the uninitiated to send out letters of recall, but a statesman cannot always act with such rapidity and directness. What is worse, he cannot explain his procedure, still less undertake its justification to the world. He has sometimes to allow his actions to be misunderstood, when a few words, which, however, he must not speak, would suffice to scatter the suspicion which ignorance alone has engendered. This is no reason why vigilance should be relaxed, but it surely is a reason for the exercise of a little patience, unless there be clear evidence that a Ministry are pursuing a policy inconsistent with their own professions, and so betraying the trust of their party. Here there is really no ground for such a suggestion. We shall enter into the vexed question of the annexation of the Transvaal, for we are bound to recognise the extreme difficulty of undoing what has actually been accomplished. What we note with special pleasure in all the declarations of the Government, in Mr. GRANT DUFF's reply to Mr. WHALLEY, and the statements of Lord KIMBERLEY to the deputation from the Aborigines Protection Society, is their manifest determination to care for the interests of the natives. The COLONIAL SECRETARY expresses his sympathy both with CETEWAYO and LANGALIBALELE, and announces his intention to secure

them all "possible liberty and consideration." He discourages all ideas of aggression and extension of territory, and shows a decided leaning to the Basutos in their differences with the Colonists. He speaks as a Minister who cannot wholly throw aside all restraint, and though enthusiasts would desire some stronger utterances, his language is that of a true Liberal, whose aim is to do justice. Unhappily, the evil that has been wrought cannot be redressed by a mere act of power, and were this to be attempted worse mischief might be the result. Lord KIMBERLEY speaks in a tone which ought to inspire confidence as to the lines on which the policy of the Government will proceed; and even as to Sir BARTLE FRERE there can be no doubt that he will be recalled at the earliest opportunity.

Mr. GLADSTONE's statement in the House might have been more explicit, but it indicates this with sufficient clearness. Even delay seems to us to be unfortunate, but there is nothing worse than delay, and on the necessity for that we are not competent to pronounce, for the obvious reason that we have not sufficient information as to its cause. The incident, as a whole, is deeply to be regretted. We are in perfect accord with the objectors to Sir BARTLE FRERE, but we cannot approve of the proceedings they have taken. Some of them look too like the tea-room meetings of unhappy memory, and will be regarded with but scant favour in the country. The eagerness with which Tory opponents are seizing upon every occasion for scattering dissension in the Liberal ranks, ought to act as a warning to those Liberals who may be a little too eager to question the action of the Ministry. Mr. RICHARD's extremely clever and manly speech on Monday evening struck a true chord, and if all Liberals will act in his spirit there need be no fear of disunion. The last thing to be desired is the repression of independence, but independence must not be made the cloak for disappointed personal ambition, nor must it be allowed to degenerate into unworthy suspicion, or an impracticable waywardness, which would render a Liberal Government impossible. It would be well for such of the supporters of the Ministry as may have secret discontent to remember the gigantic character of the difficulties the Government are so bravely endeavouring to surmount, and to give them a hearty confidence until some action is taken by which it would be fairly forfeited. Perhaps, also, it would be fair to recollect that they have only been a month in office, and that they alone stand between the country and that Imperialism which, though defeated in the constituencies, is still powerful at Court and in society.

THE GOVERNMENT GAME BILL.

THE Hares and Rabbits Bill, as introduced by the HOME SECRETARY on Thursday night, is just such a measure as the farmers have long been asking for. It has no pretence of being a final settlement of the Game Question as a whole; but it meets the most important grievance of the class chiefly affected by game damage, and goes far to satisfy the demands made in the interest of the public at large. We must look to future legislation for the remedy of some evils inherent to the Game Laws, which this Bill will in no way abrogate, though it will interfere with the scope of their operation. In the meantime it is some consolation to see that a measure has been introduced by the Government which will at once relieve farmers from heavy losses, save a large amount of valuable food for the people, increase the demand for labour by encouraging high farming, and diminish the temptation to poaching to a considerable extent.

SIR WILLIAM HARCOURT's explanation of the Bill was short and clear, and, as far as we can understand its provisions from his speech, it appears that the occupier of land is to have an inalienable right to kill hares and rabbits on his farm, or to have them killed for him by any persons in his employment; that any contract by which the tenant is divested of this right will be void; that sporting rights, as reserved by the landlord, let by him to another person, or given up to the tenant, will remain untouched by the Bill, although the tenant will in each case be allowed to protect his crops by killing or having killed ground game, and that this special right cannot be delegated to another person. So far everything seems perfectly clear. Mr. CHAPLIN, who swallowed the Bill with a very bad grace, misunderstood the provision against delegating the right to kill ground game. He took it to mean that the tenant, whether he has the right to kill ground game by agreement or under the Bill, will be prevented from allowing any stranger to kill it for him. This was a double mistake, for Sir WILLIAM HARCOURT had distinctly stated that any persons "properly employed" by the tenant might kill the hares and rabbits for him, where the shooting was generally reserved by the landlord, and the Bill will not apply to cases in which the

tenant has the unreserved right to kill ground game by agreement. The essential intention of the Bill is to give to the occupier of land an indefeasible right to protect his crops against damage by ground game when he has been debarred by agreement from the general right to kill game which the law in England, in the absence of contract to the contrary, allows to him. It is this new and special right that he is not to be allowed to delegate to any other person, although he may authorise his servants to exercise it for him. The purpose of the stipulation, no doubt, is to prevent the tenant from selling his right to kill ground game, in cases in which he has no power to kill it except under the Bill, to any other person. Where he has the right to kill the game there is nothing in the Bill to prevent him from doing anything which he can do at present. In fact, the Bill will not apply at all in such a case, as the tenant has already the right which it proposes to confer on those who are now debarred from protecting their crops.

There are two questions which the HOME SECRETARY's explanation of the Bill did not set at rest. The first is whether the landlord, as well as the tenant, is to have an inalienable right to kill ground game, in spite of his having given it up to the tenant; and the second is whether the tenant will be able to ask his neighbours to help him exercise his inalienable right to kill the animals which prey upon his crops, when the game generally is reserved by his landlord. As far as Sir WILLIAM HARCOURT's speech enables us to determine, we can only conclude that both these questions must be answered in the negative. There was nothing said as to the landlord having an inalienable right to kill ground game, in spite of his having given it up to the tenant by agreement; and the statement that the Bill is not intended to confer sporting rights on the tenant appears to determine the second point. Still there is some uncertainty as to these two questions, and we cannot be sure about them until we see the Bill; and possibly not until attention has been called to them—as it is sure to be—in some future debate. Many people think that the landlord should have an inalienable right to kill ground game, as well as the tenant, in order that he may have power, when he does not reserve the game, to prevent the tenant from preserving hares and rabbits to a mischievous extent. The danger is not a serious one; but there is no reason why it should not be provided against by law if this is at all generally desired. As a matter of fact a landlord has power, in ninety-nine cases out of a hundred, to reserve to himself the right to kill game on his farms, although he may allow the tenant to kill it also. Still, there are a few cases in which the right of shooting is let to a tenant, and then the tenant is a man not unlikely to preserve too much game. He will be the chief sufferer; but as the public interest is an important point in all such legislation as that which we are now discussing, there is fair ground for maintaining that the landlord should not divest himself of the power to step in and kill ground game when it is being preserved too strictly, especially as his other tenants may be injured by the extravagant conduct of one. As to the other point, it will possibly be urged that it is hard to prevent a farmer, at whose expense hares and rabbits are fed, from enjoying what pleasure he can derive from killing them with the help and in the company of his friends. It is, however, to be borne in mind that the special right conferred by the Bill is one which will be exercised where the landlord reserves the shooting, and he may, with some show of reason, object to a lot of people being allowed to disturb his shooting, although he might not so much mind the tenant killing off the ground game.

The Bill, as its name denotes, is not in any way intended to apply to winged game. It, therefore, does not provide for damage done by the excessive preservation of pheasants, which often do a great deal of harm. We should have considered the measure more satisfactory if it had included a provision for compensating tenants for this kind of damage. But as the Hares and Rabbits Bill is not intended to be a final settlement of the Game difficulty, we may leave this as well as other matters for future legislation. As far as the Government Bill goes, it will be received with very general satisfaction. Even Conservative landlords will hesitate to oppose it, though they will find the interference with freedom of contract which is its leading principle an unpleasant dose to swallow. On the whole, then, we may compliment the Government upon the action which they have taken, and wish them an easy course in carrying it through.

Mr. GOSCHEN's arrival at Constantinople opens a new chapter of the Eastern Question. For the present, if reports be true, the Porte is in a grandly defiant mood. It is said that a majority of the SULTAN's advisers favoured a policy of conciliation, but that the Grand Vizier, SAID Pasha, strongly urged his master

to reject their advice, and prevailed. A few days ago a great council of the Ulemas—never convoked except on extraordinary emergencies—were assembled, and decided that Veli Mahomet, the assassin of the Russian Colonel Kommeroff, should not be executed, and that European intervention in Turkish affairs should be resolutely repudiated. But it is obvious that the SULTAN's mood may change, and that the growing discontent and suffering of the population preclude obstinate resistance. The intrigues of SAID Pasha, whose position is at stake, and who is described as very unpopular, may meet with only temporary success, especially if our Ambassador Extraordinary is known to speak with the authority of all the Great Powers. The Turkish pashas are playing their first card—but it is not their last.

There is a remarkable passage in one of the letters of the correspondent of the *Standard* which is well worthy of notice. After expressing his opinion that only the collective voice of Europe will oblige the SULTAN to yield, he adds:—"There was a time when this voice might have been raised with telling effect. Had it been raised during the Conference of 1876-77, even the audacious courage of MIDHAT would have quailed before its tones of thunder. We should have had no war in that case. Many hundred thousands of human beings, whose bones lie bleaching on the mountains and in the valleys, would be engaged in adding to the productiveness of the soil and the wealth of the country." It is notorious that the success of that Conference was frustrated by the action of Lord BEACONSFIELD, who, if he did not secretly encourage the Turks to resist, made a menacing speech against Russia at the Guildhall a short time before the Conference assembled at Constantinople, which had that effect.

Meanwhile, everything does not depend either upon the action of Mr. GOSCHEN or the intrigues of SAID Pasha. The new Conference at Berlin is to assemble early in July, and all the six Powers will be represented. Its chief object will be to settle the Greek frontier question, but it will be difficult to avoid a collective decision in respect to the complications in Albania—the two being inextricably interwoven. As there appears to be good reason for believing that Russia is anxious to avoid another Eastern catastrophe, and that Germany and Austria entirely approve the efforts of the British Government to enforce the provisions of the Treaty of Berlin, the Porte may this time find that its *non possumus* declarations and procrastinating policy will not avail. But the problem is, how long the several Powers will remain united.

When the House of Commons was on Monday asked to vote the estimate for the Chief Secretary's office in Ireland, an interesting discussion arose on the present state of that country—now freed from the Peace Preservation Act, which expired on the 1st of June. Mr. FORSTER, in the course of his various replies, said that the loans granted to landlords had been about £200,000, and to sanitary authorities £86,000; the object being to find employment for destitute persons from the middle of May till harvest, which there were hopes would be better than for many years past—the quality as well as the quantity of potatoes sown being greatly improved. To carry out the plans of the Government for the effectual relief of Irish distress, especially as the charitable contributions had now ceased to flow, it would be necessary to increase the advances out of the Irish Church Surplus from £750,000 to £1,500,000. Their policy was, he said, to make the relief as little demoralising as possible, and to push on works, which they were able to do according to their present programme; and he said that the authorities in Ireland were struck with the large discrepancy between the large amount of money sanctioned for expenditure on works and the small amount applied for. The Local Government Board were anxious to encourage works. In the course of the protracted discussion that ensued, the Irish Members, even Mr. PARNELL, did not grudge praise to Mr. FORSTER and his colleagues for the efforts they were making to meet the exigency, and altogether the committee was, for that night at least, quite a happy family.

The London Water Companies, like the City Guilds, are in a state of perturbation. They seem to have been hugging the idea that, somehow, the new Government would endorse the negotiations, or, rather, agreements, that had been entered upon by the old. On Monday night they were entirely undeceived. The HOME SECRETARY then informed the House that nothing would be proposed by the Government till there had been "a public and searching inquiry" into "the prudence and advantages" of those agreements. For this purpose he should propose that they be referred to a Select Committee, and Sir W. HARCOURT said, amid the cheers of the House, that he hoped a report would be presented this Session, and that the committee would be instructed to consider whether the purchase of the undertakings of the existing water companies is in

itself the only or the best alternative, and whether it might not be more desirable to obtain from other sources a better supply at a cheaper rate. This seems to us the right mode of procedure. It is hardly surprising to find that, after this explicit statement, the shares of the London Water Companies have been greatly falling in value, and that the hopes of speculators who hoped to make a good thing of them are entirely dashed. The Government do not intend that the interests of the ratepayers of the metropolis shall be sacrificed to augment the gains of the water companies or of gamblers in their shares.

Lord RUPON arrived at Bombay on Monday, and was received with much distinction. It is worthy of note that the objections to his lordship entertained at home on the score of his religious views, "are," says a telegram to a Conservative paper, "neither felt nor expressed by any section in India, not even by Scotchmen." In reply to an address of welcome, Lord RUPON naturally promised to use his utmost endeavours to bring the Afghan War "to an early and honourable conclusion." At present, however, circumstances do not favour his lordship's good wishes in that direction. No sooner is one faction put down than another raises its head, and the progress of our troops is very much like that of a ship, upon the track of which the waters soon close. In fact "the whole future," it is reported, "is uncertain and stormy in the extreme." Moreover, faith in the character and ascendancy of ABDUR RAHMAN, who was to be the *deus ex machina* in this distracted country, has broken down. It is now discovered that the grandson of DOST MAHOMMED is far from having those special qualities which mark the rulers of men, and that the Sirdars are by no means unanimous in his favour. In fact, it is predicted that if he were to come to Cabul, his appearance would be the signal for a general conflagration south of that capital. Lord RUPON has thus a very serious problem to solve. It is believed that the cost of the war thus far will exceed the estimate which Lord HARTINGTON laid before the House of Commons, while an army of 60,000 men is still being kept in Afghanistan at a vast expense, and there is not the glimpse of a prospect that it will soon be withdrawn. These are the fruits of that unchristian policy of adventure which even now finds its defenders.

The Indian VICEROY has other reasons for anxiety. A rebellion has broken out in Burmah, and the insurgents are so rapidly increasing that King THEEBAW has again betaken himself to drinking—if, indeed, he ever left off. Some British troops have been ordered to the frontier to protect British territory and disarm refugees. But at such a crisis the perils of a collision multiply, and a spark may kindle a conflagration.

In the autumn of the year the population of the United States, or rather their delegates, will be called upon to choose a successor to President HAYES. Though the Republicans are held to be far stronger than the Democrats, their success is by no means assured. At one time it seemed almost certain that General GRANT would not only sweep all other Republican candidates from the field, but distance all competitors. But the objections to a "third term" President have been growing amongst his own party. The National Republican Convention to fix upon a candidate is now in session at Chicago, and although the General heads the list, it is not impossible that a combination of the supporters of the other candidates may put him aside, and eventually choose an outsider, in which case the chances of Mr. TILDEN, the Democratic candidate, will be sensibly increased. In a day or two, perhaps in a few hours, it will be decided whether General GRANT will be the candidate of the Republican party.

CHAPLAINS IN INDIA.—In the House of Commons, on Monday, the Marquis of Hartington, replying to Mr. Baxter, said: "The total annual expenditure in the ecclesiastical department of India appears to amount, at the Government rate of exchange, to £180,131. In their dispatch, given on pages three and four of the return, the Government of India state that the expenditure in this department has since 1876 been revised and reduced, and they hope to effect further reductions during the current year of 1880-81. There are a few stations to which chaplains are allotted, where, according to the return 'few or no officials' attend church, but such chaplains are charged with 'out-stations' requiring periodical visits, and have other duties to perform which are mentioned by the Bishop, and by the Archdeacon of Calcutta in his 'General remarks,' contained on pages fifty-four and fifty-five of the return. I am not aware that there has been any complaint that Her Majesty's subjects in India who are not Christians are taxed to provide clergymen for European or Eurastian residents. Undoubtedly it is the case that at some stations persons altogether unconnected with the Government avail themselves of the ministrations of the Government chaplains. I do not think it would be possible or desirable, however, that these chaplains should be precluded from attending to the spiritual wants of other persons than those employed by Government, although of course they are primarily intended to minister to the spiritual wants of those in the service of the Government. I am quite willing to make inquiry as to whether chaplains are appointed where they are not really required."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

THE Government has not lost much time in announcing the fulfilment of some of the pledges with which they entered office. On Thursday, simultaneously in the House of Lords and Commons, Bills were brought in designed to remove two widely varied grievances of Englishmen—one connected with the death of rabbits, and the other with the burial of citizens. The bearings of the Burials Bill will doubtless be "appreciated," as the French say, in other columns of your paper. The Bill dealing with hares and rabbits was brought in at a late hour on Thursday night by Sir Wm. Harcourt, who had but a few hours earlier taken his seat as the newly-elected member for Derby. In accordance with an old device for making the most of an evening, it had been arranged that this Bill should not be brought in till some hours had been devoted to a Committee of Supply. It seems more natural that an important Government Bill should be brought in amongst the first business of the sitting, but the scheme adopted on Thursday answered very well. An average night's business was concluded by midnight, and the Home Secretary's statement was commendably brief.

The Ground Game Bill, as it is called, simply bestows upon the occupier of land the right of destroying hares and rabbits on his land—the right to be enjoyed concurrently with his landlord. This is a step which the late Government, under pressure, would doubtless not have refused to take. It is in the next forward step that the difference between Tory and Liberal legislation is marked. In the Home Secretary's Bill there is a clause providing that all contracts to the contrary shall be void in law. This will prevent the measure becoming like the Agricultural Holdings Act, and some other good-looking but perniciously permissive Acts of the late Government. The Bill has, on the whole, been received with promising favour in the House. The Conservatives will doubtless in committee endeavour to emasculate it as much as possible. But these attempts are not likely to succeed, and we hope presently to hear no more of the burning question of rabbits.

The Bradlaugh case has again occupied a considerable measure of public time. On Friday Mr. Gladstone nominated a committee of twenty-three gentlemen to serve upon it. The appointment of this committee has been viewed with the greatest jealousy by gentlemen who are accustomed to see evil design in the smallest act of the Prime Minister. In these circumstances, Mr. Gladstone took a step almost chivalrously designed to disarm resentment. The Conservatives have so often repeated the statement that they now perhaps honestly believe that the Government are championing the cause of Mr. Bradlaugh, and are personally interested in his success. They are represented as having been consumed with chagrin when the committee originally appointed reported against Mr. Bradlaugh's right to make affirmation. If this be true, the original committee were of course hostile to Mr. Gladstone's views. He accordingly proposed that the further question raised should be relegated to precisely the same committee.

It might appear that this would satisfy the jealousy of honourable gentlemen opposite. Certainly, if it had originally occurred to them to demand this arrangement, and Mr. Gladstone had not seen fit to refuse to accede to it, they would triumphantly have pointed to this circumstance as proof positive of his guilty complicity with Mr. Bradlaugh. The very fact of Mr. Gladstone having volunteered the suggestion was sufficient to clothe it with suspicion in the eyes of intelligent Conservatives. It was true that the committee had formerly destroyed Mr. Gladstone's cherished hopes, and cast a cloud over the declining years of his life by reporting against Mr. Bradlaugh. But since then the committee had, beyond doubt, been "got at." Mr. Hopwood had certainly been bought—probably with promise of a judgeship or a commissionership on the Rangoon River. So astute and far-seeing Tories put their heads together, and determined to defeat the wiles of the Evil One. They would have four more members. To this proposal, whilst not regarding the increase of number on the point of convenience, Mr. Gladstone offered no objection; and the committee of twenty-three was settled in the usual way by conference between the Whips on either side. Confronted by this readiness to meet their views, and suspecting a deeper design than ever, the Conservatives determined to ask for still four more, making the committee twenty-seven. Probably if this had been agreed to, they would have asked for yet another four. But the limits of forbearance were now reached; and on Monday night Mr. Gladstone put his foot down, and, amid loud cheers from the Liberals, declared he could go no further in the direction of concessions.

The internal divisions of the Opposition on this question were slightly closed up in the determined presence of the enemy. The Liberals have, unfortunately, no capacity for thus accepting a cure for intestine ill. They fight among themselves quite cheerily in the midst of a general engagement. On the Conservative side the headlong and unreasoning heat of politicians of the calibre of Sir Henry Wolff, Mr. Denzil Onslow, Lord Randolph Churchill, and Sir Walter Barttelot, is not viewed with general approbation by the leaders of the more responsible members of the party, who would fain see the matter settled. On Friday night, when Sir Henry Wolff moved the adjournment of the debate, this feeling reached the almost unprecedented height of open expression of disapproval. When the division was called Sir Stafford Northcote and several of his colleagues in the late Cabinet walked out, not having the courage to vote against a member of their own side, even when he was egregiously in the wrong, but yet, being too honest deliberately to vote against their consciousness of right. Some half-dozen of the rank and file, going still further, even, voted against the motion

for adjournment. This was, however, an extreme case. On any decent pretext the responsible Conservative leaders will yield to the wagging of the irresponsible tail. Thus on Monday night Sir Stafford Northcote made a tame apology for the continued action of the Obstructionists, and announced his intention of voting for the reconstruction of a committee, the composition of which he had, through the accredited agent of the party, a few hours earlier approved in the most formal and complete manner.

In a brief speech, which put the whole case in clear and convincing form—remorselessly sweeping away the cobwebs of prejudice and misrepresentation with which the Tories had surrounded it—Mr. Gladstone defended the constitution of the committee. The right hon. gentleman was altogether free from that passion of indignation which sometimes marks his speeches. He contented himself with stating the case, resisting the temptation, which doubtless possessed him, of launching forth into passionate denunciation aroused by the controversy. Sir Stafford Northcote, when he rose, doubtless feeling himself a little out of favour with his own party, and knowing that with the Conservatives the nearest way to their hearts was to abuse Mr. Gladstone, commenced by "regretting the Premier had introduced so much passion into his remarks." This was a gratuitous misrepresentation of facts within the personal knowledge of every one of his hearers. It is precisely the sort of thing that Lord Beaconsfield would have done; no consideration of immediate detection sufficing to curb his audacity of misrepresentation. From the matter-of-fact and honest ex-Chancellor of the Exchequer such a lapse from the truth appears unaccountable by any other explanation than that he was so worried by his unruly followers that he did not know quite what he was saying. After the first moment of surprise, the Liberal host broke forth into a storm of indignant rebuke, which lasted several moments. Sir Stafford Northcote stood at the table waiting to proceed, but the offence was too gross to pass without apology, and since it was clear that without yielding to the demand for retraction he would not be allowed to proceed. Sir Stafford Northcote at length—and ungraciously—withdraw the offensive words.

One of the best speeches contributed to this lively but unpleasant controversy was made on Monday by Mr. Richard. The Conservatives, who are ready to tar the Government with any brush that comes handy, conceived the notion that they might perhaps breed a little mischief between Nonconformists and the Government. Accordingly in a succession of speeches we have heard the most pathetic regrets that Nonconformists are not adequately represented on the committee. It might have been thought that after the damaging exposure made on Friday night, when Mr. Childers, answering this complaint, showed that the Tories, having eleven nominations to the committee, had placed on it ten Churchmen, they would, for very shame, have dropped the subject. But there are conditions of the political mind in which shame, apparently, has no place. Here, again, on Monday, was the old complaint—the tear of sympathy ostentatiously dropped for Nonconformity. Mr. Richard's reply was in the happiest manner. He gravely protested that he was affected almost to tears by this new-born sympathy, but he shrewdly suspected it arose less from love of the Nonconformist than from hatred of the Government. This was a timely and useful speech, for though there was probably no member present in the House who did not see through the hollowness of the Conservative pretensions, it is well—as has been shown by the success of the *Standard's* skit of the supposititious letter of Mr. Gladstone to Lord Beaconsfield—that denser intelligences should have jokes explained to them in large print.

To-night the House has been engaged upon a debate which marks a great difference between the last Parliament and the present, not less than between the late Government and that which, by the grace of the constituencies, now happily rules. In former days, debates upon Cyprus were wearisome exercises, in which damaging speeches from the Opposition were slurred over in long and not always comprehensible speeches from Mr. Burke. To-night, Mr. Rylands, bringing the subject forward, and moving a series of resolutions, Sir Charles Dilke, in a reply that did not occupy more than twenty-five minutes in delivery, dealt clearly and manfully with the position of the island. He stated that some of the more important demands now made, and which had formed part of the Liberal propaganda in the last Parliament, had been actually accomplished. Mr. Gladstone, also, took part in the discussion, and against Lord Beaconsfield's famous declaration that Cyprus is "a place of arms," we may now put Mr. Gladstone's announcement that "our main duty and business in Cyprus is to ensure a good government to the people."

HEADSHIPS AND FELLOWSHIPS OF COLLEGES.—Mr. Charles Brundell has given notice in the House of Commons that he will on an early day move that this House, while fully recognising the obligation to make provision for the due fulfilment of the requisitions of sections five and six of the Universities Tests Act, 1871 (relating to religious instruction, and to morning and evening prayer in colleges), deems it inexpedient that, save in the case of the deanery of Christ Church, any clerical restriction shall remain or be attached to any headship or fellowship in any college of the Universities of Oxford and Cambridge. Mr. Bryce will move as an amendment to this resolution, to add the words, "or the professorships of Hebrew and Ecclesiastical History in the University of Oxford and the professorship of Hebrew in the University of Cambridge."

DISESTABLISHMENT IN GENEVA.—The Great Council of Geneva have, the *Times* correspondent states, adopted a project of law, the essential principle of which is that, after a given time, the State and the Communes will grant no subsidies for religious purposes. This resolution involves the disestablishment and disendowment of the Protestant as well of the Catholic Church of this canton.

THE GLADSTONE DEMONSTRATION AT HER MAJESTY'S THEATRE.

HER MAJESTY'S Opera House was thronged last night on the occasion of a meeting of Middlesex Liberals convened for the purpose of presenting an address to Mr. Herbert Gladstone, M.P., in recognition of the service rendered to the Liberal cause by his candidature at the recent General Election. Additional interest was given to the gathering by the knowledge that the Premier would himself be present to take part in the proceedings. The Right Hon. W. E. Forster, M.P., who had consented to preside, appeared upon the stage, which had been appropriated as a platform, at six o'clock, and was received with loud cheers; a hearty greeting was also given on their entrance to Mrs. Gladstone, Mr. W. H. Gladstone, M.P., and Miss Gladstone. The following noblemen and gentlemen accepted invitations from the committee, and with few exceptions occupied seats near the chairman: Lord Clifton, Lord Rosebery, Lord Waverley; Messrs. Armitstead, Bristowe, Burt, Bryce, Barran, Balfour, Cohen, Causton, A. W. Dilke, Fawcett, Firth, Grant, Leveson Gower, Gourley, Hardcastle, Palmer, C. H. James, Inderwick, McKenna, W. McArthur, A. W. Peel, Pugh, Pennington, Summers, Watkin Williams, W. Willis, Sir Thomas Chambers, and Sir Charles Forster, Members of Parliament; Messrs. H. M. Bompas, Q.C., G. Cave, F. Freeman, J. Glover, J. Humphreys, H. Hobhouse, B. A. Lyon, P. A. McLagan, S. B. Michael, W. B. Passmore, W. A. Prince, J. Spicer, J. P., H. Spicer, D. T. Savary, J. Carvell Williams, Hon. R. Wynn, Professor Harley, Rev. T. S. Wynn, &c.

The CHAIRMAN said he presumed that he was indebted for the position which he that night occupied to the fact that he had the good fortune of introducing Mr. Herbert Gladstone to the electors of Middlesex. He knew little of him at the time, but he had confidence in his father's son, and he liked what he saw of him, what he heard of him, and what he heard from him. He was beaten, but he fought a good fight, and he believed that if the Liberals of Middlesex were to fight the county again with him—(A voice: "We should lick 'em.") He was of the same opinion as the speaker, but he did not anticipate that the people of Leeds would give him the opportunity. It was a satisfaction to him to believe that for many long years to come Mr. Herbert Gladstone would remind the House of Commons of his father, whose willingness to sacrifice himself for his country could scarcely be shown more than by what he does as Prime Minister. Every one knew how intensely Mr. Gladstone takes up any question in which he is deeply interested; and his relaxation after an over-exhausting work on one subject seemed to be afforded by over-exhausting work on some other. Although the labours in which he was engaged were so vast and responsible, the meeting would rejoice to learn that the Prime Minister would be present at a later period of the meeting. (Loud cheers.)

Mr. A. J. SHEPHEARD read the following address:—

TO HERBERT GLADSTONE, ESQ., M.P.

On behalf of the 8,676 electors of the county of Middlesex who voted for you at the recent election, we desire to thank you for the service which you have rendered to the Liberal cause by your candidature.

In consenting to engage in the contest you were as well aware as ourselves that success was hoped for, rather than anticipated; but you did not hesitate to respond to the call of those who felt it to be a duty to afford to the Liberal electors of the county an opportunity of recording their protest against the mischievous policy of, what may now, happily, be described as the late Administration. And you threw yourself into the contest with a degree of energy and of ability, which could not have been surpassed had there been a certainty of your return. In one respect, at least, the aims of your supporters have been fully realised. Not only has there been a substantial increase of the Liberal vote, but hope has been excited, and enthusiasm kindled, in the Liberal ranks; so that it is no longer doubtful that, by means of better organisation and patient labour, the Metropolitan county may be restored to its former position as a stronghold of hearty and consistent Liberalism.

You came among us a stranger, and it was because you were the son of an illustrious father that you were invited to become a candidate. It was wished to show by such a choice how profoundly grateful were the Liberals of Middlesex, not merely for noble services rendered by him as a Minister of the Crown, but for those appeals to the mind and conscience of the country which roused it to decisive action in condemnation of a series of ministerial acts, unrighteous in themselves, and fraught with danger to the State. Now, however, you are no longer a stranger in Middlesex, and the more the Liberals of the county have seen of your personal qualifications, the more have they regretted the failure of their efforts to return you as their representative, and the more confident have been their anticipations in regard to your future public career.

It has not been without some sense of disappointment that the hope that that career would be associated with Middlesex has necessarily been abandoned; but they rejoice that the great constituency of Leeds promptly recognised your merits, and, in a manner honourable alike to itself and to you, elected you, without a contest, as one of its representatives, in lieu of your father, whom it had previously so triumphantly returned. Nor do they less rejoice that you now form one of a band of Liberal members sufficiently powerful to enable a new Liberal Administration to conduct the affairs of the nation with efficiency and with honour.

We, therefore, tender to you our congratulations, as well as our thanks; while we also express the earnest desire that you may be enabled through many future years to render to your country services which will sustain and perpetuate the affectionate esteem with which the name of Gladstone is regarded by so large a portion of the English people.

Mr. HERBERT GLADSTONE, in returning thanks, criticised and showed the fallacies of some recent utterances of Lord George Hamilton. One pretext set forth for the Tory defeat was an assertion that the Liberals had spent more money than the Tories; but the returns of expenditure which were now being made showed what was the truth in this matter. In Glasgow

and Sheffield the Tory expenditure was double that of the Liberals, and in Norwich six times as much.

At a quarter to seven o'clock the Premier entered. The whole assembly immediately rose to their feet, and he was greeted with most enthusiastic applause, and waving of hats and handkerchiefs.

Mr. Herbert Gladstone having concluded his address by the expression of a hope that the Liberals of Middlesex would so improve their organisation that the return of two Liberal members would be insured on the next occasion, Sir FOWELL BUXTON, Bart., moved the following resolution:—

This meeting, in according a hearty welcome to the Right Honourable W. E. Gladstone, M.P., desires to express its grateful appreciation of the many valuable services which, through a long series of years, he has rendered to his country, and more especially in connection with the critical events of the last three years, and with the recent appeal to the electoral body. It warmly congratulates him, not only on the circumstances attending his election for Midlothian and for Leeds, but on the triumphant return of a Parliament pledged to the principles which he has upheld with unparalleled ability, and greatly rejoices in the fact that he is once more at the head of a Liberal Administration.

Mr. H. M. BOMPAS, in seconding the resolution, said for three years Mr. Gladstone had been subject to the greatest obloquy, but the truest part of the nation had now unmistakably pronounced in favour of a statesman who carries into his political principles that sense of right and justice which rules him in private life—(loud cheers)—who trusts the people of this country, and regards the nation as one animated by the spirit of progress—not a dead but a living thing, and as such requiring needful alterations to adapt it to changed circumstances. (Applause.) The resolution was unanimously adopted.

The PREMIER, on rising to reply, received a similar ovation to that which greeted him on his entrance. He said his purpose in coming to that assembly—which he had resolved from the first to make a point of attending—was to render acknowledgments so eminently due to the electors of Middlesex for their conduct towards a member of his family, one unknown and untried; it was a bold and generous experiment, for which all the members of his family were bound to feel grateful; he rejoiced that that confidence had not been bestowed on any unworthy person. (Cheers.) Had the county franchise been extended before the late election—and he should be much disappointed if this Parliament did not witness that extension—the result in the case of Middlesex would, he felt convinced, have been very different. (Cheers.) They had been pleased in the resolution which had been adopted to refer to the circumstances attending the election at Midlothian. He rejoiced that there was a secret but powerful sympathy between the two metropolitan counties of Midlothian and Middlesex, and in saying that he referred not to speeches, but to acts done. In each case the election was conducted almost entirely by volunteers, instead of by a troop of paid canvassers interested in preparing returns agreeable to their employers. The returns upon which reliance was placed on the Liberal side were made by official representatives of each parish, whose estimate was formed from the known principles of the electors. That was a worthy and honourable mode of conducting elections, and its trustworthiness might be estimated by the fact that while in January, 1879, he was informed that 1,568 votes would be given in his favour, the number actually polled was 1,579. Their opponents, on the faith of returns from paid canvassers, reckoned 1,700 promises, the actual poll showing only 1,368 votes. While rejoicing in the great and effectual victory which had been gained by the people of this country, those who were called to take part in the administration of affairs, could not but be conscious of the greatness of their responsibility. The absurd charges which had been advanced against him and the obloquy poured upon him he could only regard as a trivial counter-part of the kindness, confidence, and affection far beyond his merits, which he had received from his indulgent countrymen. They would not expect him now either to revive the controversies of the past or to lay before them intentions or projects for the future, but he would warn them against one suggestion constantly urged by the organs of their opponents, and by those which, balancing themselves between both parties, succeeded in earning only the mistrust of both. The suggestion was that the present Ministers had forgotten their pledges, turned round on their declarations, and adopted the policy of their opponents. He would say to the Liberal party, "Don't be in a hurry to believe that." (Cheers.) As members of the Executive it was their duty to maintain, so far as conscience would permit, the continuity of this great country, and to avoid anything like exaggeration of the differences which arise. But they had seen no reason why they should repent of the principles which they had maintained; in the fulfilment of the moral pledges which had been given, much, they were aware, was expected of them, "and much," said Mr. Gladstone emphatically, "must be achieved." While saying as little as possible that would tend to revive controversies, it would be their duty to work steadily on the lines which had been laid down, to labour for the cause which they had upheld, and for which their own reputation, no less than the character and fame of England, demanded that they should patiently and strenuously exert themselves. Time, and probably no long time, would enable the country to judge as to how they had acquitted themselves in the matter. He believed that future historians would refer to the recent General Election as a remarkable exemplification of the manner in which—after an interval in which the national mind had not been faithfully reflected in the conduct of the Executive—when the proper juncture arrived, the nation vindicated, in accordance with the principles of the Constitution, those self-governing powers which lie at the root of our institu-

tions. (Cheers.) From the short experience which he had had of the present Parliament, he rejoiced in the prevalence of Liberal opinion and its general temper; and while he noticed many present on the platform whom he hoped to have seen among their number, he rejoiced that not only much of high character, great ability, refinement and knowledge, but much also of youthful promise had been, as the result of the election, added to the benches of this Parliament. He believed that when its record was written it would be that of a wise and patriotic Parliament faithfully devoted to the welfare of a people constantly growing in power, in attainments, in knowledge, and in virtue. In concluding, he again thanked the Liberal electors of Middlesex, declaring that the generous kindness and unbounded confidence had added a joy to the lives of himself and his family than which nothing that had ever occurred in his public experience had been more lively, or would be more permanent.

On the conclusion of Mr. Gladstone's address, which occupied half an hour, the applause was again renewed, a special cheer being given for Mrs. Gladstone.

On the retirement of the Premier and Mr. Forster, the chair was taken by Lord Rosebery, and the proceedings were brought to a close with a resolution expressive of satisfaction at the purpose of the Middlesex Liberal Association, moved by Mr. C. J. Cross, of Brentford, seconded by Mr. W. Green, of Highgate, and a vote of thanks to the chairman, moved by Mr. John Humphreys, and seconded by Professor Harley, F.R.S.

NINETEENTH CENTURY PIONEERS.

No. XII.—ROBERT RAIKES.

WHEN the Schism Bill was passing through the Legislature in the closing year of Queen Anne's reign, Lord Cowper declared that its effect would be "to introduce ignorance and its inseparable attendants, superstition and irreligion," for which conclusion he gave this weighty reason: "In many country towns reading, writing, and grammar schools are chiefly supported by the Dissenters, not only for the instruction and benefit of their own children, but also those of poor Churchmen." The Act, which imposed a penalty of three months' imprisonment upon any Nonconformist who "should keep any public or private school or seminary, or teach or instruct youth as tutor or schoolmaster," was, a few years afterwards, removed from the statute-book, but the claim was still made on the part of the clergy to prevent any person without episcopal license from teaching "in public school or private house." Philip Doddridge, in 1733, had the courage to challenge the validity of this claim, and the gratification of obtaining from the highest court of law a decision establishing the right of Nonconformists to engage in the work of instruction. How the work of which the Established clergy had claimed the monopoly had been conducted may be gathered from a sermon preached by George Whitefield, on Kennington-common, in 1739, from which we make an extract, premising that rubrics in the First and Second Prayer-books of Edward VI., the Injunctions of Queen Elizabeth, the 59th Canon, and the Book of Common Prayer enjoined upon the clergy of the Church of England the duty of personally instructing the young on Sundays prior to public worship. "Ministers to catechise every Sunday" is the title of the 59th Canon. "Plurality of livings, and not the salvation of your souls," Mr. Whitefield remarked, "is the aim, the chief aim, of many, very many, of your present clergy. They have quite forsaken the good old way, and brought up a new one, which their fathers knew not. They don't catechise. They don't visit from house to house. They don't watch over their flocks by examining their lives. They keep up no constant religious conversation in families under their care. No, my brethren, these things are neglected, and if they were to be acted by any one, the person would be esteemed as an enthusiast, and as righteous over much." In the following year the managers of the Coward Trust (Congregational) determined to appropriate a portion of the income at their disposal towards maintaining in different parts of the country "a catechising lecture or exercise," of one hour per week for children above seven years of age, who were to be instructed in Dr. Watts's historical and doctrinal catechisms, and for proficiency to be rewarded with copies of the Scriptures and small pecuniary amounts, the ministers who conducted these classes receiving per annum sums varying from £5 to £7. It was provided that the exercises were to be in the meeting-house, "so that other persons may come and hear who have a mind to learn anything thereby," and were to be "on some weekday, if it can be, rather than on the Lord's days." A conference of ministers was held in 1741, at which it was resolved "to set up the work of catechising, in one form or another," and effect was given to that determination in many parts of the country. The Raid of the Young Pretender, the Seven Years' War, and the American War of Independence followed, and the condition of the working classes became very lamentable. The masses of the poor, says Mr. Green, in his "History of the English People," "were ignorant and brutal to a degree which it was hard to conceive. The criminal class gathered boldness and numbers in the face of ruthless laws which only testified to the terror of society, laws which made it a capital crime to cut down a cherry tree, and which strung up twenty young thieves of a morning in front of Newgate." The state of the prisons was horrible. No pro-

vision was made for the maintenance of those whose offence did not amount to felony. It was the condition of these prisoners which first appears to have stirred the philanthropic action of Mr. Robert Raikes, then the proprietor and editor of a provincial paper of large circulation in the county of Gloucester. Pleading in their behalf in 1768, he wrote, "A person who looked into the prison on Saturday morning was assured that several had not tasted food for two or three days before. The boilings of pots or the sweepings of pantries would be well bestowed on these poor wretches." Mr. Raikes not only raised money for their relief, but gave personal attention to the improvement of their condition, the value of which was testified to by John Howard, in 1773: "Mr. Raikes continues his unremitting attention to the prisoners." Among other plans, he gave to some of the prisoners who could read small sums to teach others who had not mastered that rudiment of learning, and the effect proved very gratifying.

Some few years later, a Christian philanthropist, Mr. William King, woollen card maker, of Dursley, came over to Gloucester, in hopes of ministering spiritual aid to two condemned criminals. Walking with Mr. Raikes in a low part of the city of Gloucester, some conversation took place upon the Sabbath desecration which was there witnessed. To a question from Mr. Raikes, "How is it to be altered?" Mr. King is said to have replied, "Open a Sunday-school, as I have opened one at Dursley, with the help of a faithful journeyman, but business prevents me from spending so much time in it as I could wish, as I feel I want rest." Mr. King was known to be an attendant at Whitefield's Tabernacle, and Mr. Raikes, remembering this, and the prejudice which was likely to be excited in the minds of the clergy by any such association, replied, "It will not do for Dissenters." "Then," said Mr. King, "why not the Church do it?" To this no reply is recorded, and the question probably often presented itself to Mr. Raikes' mind after that conversation. In 1777 the Rev. Thomas Stock became Head-master of the Cathedral Grammar School at Gloucester. He, too, was of philanthropic tendencies, and at his former cure, Ashbury, in Berkshire, had assembled some children in the church porch for catechetical instruction. Mr. Stock appears to have been a pluralist, as, in addition to the headmastership, he was vicar of Glasbury, rector of St. John the Baptist, Gloucester, perpetual curate of St. Aldate, Gloucester, and curate of Hempstead.

Mr. Raikes' attention was, about this time, again forcibly directed to the evils resulting from the neglected condition in which the children of the labouring class were permitted to grow up. "Ignorant, profane, filthy, and disorderly in the extreme," was his not too forcible description. He resolved, therefore, to make some attempt to bring about a better state of things. It was a prevalent impression among the educated classes of the day, or, at any rate, was generally accepted as a salve to conscience for not undertaking the work of reformation, that the "lower orders of mankind" were "incapable of improvement," and therefore that any "attempt to reclaim them" was "impracticable, or at least not worth the trouble." Mr. Raikes's experience with the prisoners had convinced him of the utter fallacy of this argument. He was aware that a much greater influence might be produced by early training; but he felt that there was a counter-balancing difficulty which had to be considered. The prisoners had the whole week to devote to this plan of improvement, if they felt inclined, while many of the children upon whom the experiment had to be tried were occupied in pin-making, or other employment, during the working days, so that Sunday alone was available for rescuing them from "barbarous ignorance." Knowing, however, that it was upon that day that their lawlessness was most manifested—"farmers, and other inhabitants of the town and villages," he said, "complain that they receive more injury to their property on the Sabbath than all the week beside"—he recognised the importance of making some attempt to "civilise" them. He did not share in the "prejudice that we are to do nothing on the Sabbath day which may be deemed labour, and therefore, we are to be excused from all application of mind as well as body," believing that the lesson to be learned from the example of Christ was that whatever tends "to promote the health and happiness of our fellow creatures" is a sacrifice "peculiarly acceptable on that day." He could not be unconscious of the fact that, by enlisting lay persons in the work of education, he was in danger of arousing clerical susceptibilities, the strength of which may be judged from the fact that, before starting a school in Chester, some years later, some Wesleyan Methodists thought it prudent to submit the proposed rules to the bishop of the diocese for approval. He found a ready co-operator in the Rev. T. Stock; but the example found for some time few imitators. Writing in the *Gloucester Journal*, more than three years after the starting of the first school, he strategically announced that "Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday-schools for rendering the Lord's-day subservient to the ends of instruction," but in a private letter subsequently written to Colonel Townley, he said: "I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour, and it was in order to excite others to follow the example that I inserted in my paper the paragraph which I suppose you saw copied into the London papers."

It was under these circumstances, therefore, that Mr. Raikes and the Rev. T. Stock, "in July, 1780, went to the house of Mr. King, steward to Mr. Pitt, M.P. for Gloucester, and engaged the services of Mrs. King, at a salary of one shilling and sixpence per Sunday, of which sum Mr. Raikes contributed a shilling and Mr. Stock sixpence." Mrs. King, on her part, undertook to instruct such children as Mr. Raikes might send to her

for about two hours in the morning, and about the same time in the afternoon. A second school, conducted at the sole cost of Mr. Raikes, was opened in the parish of St. Mary de Crypt, in which he resided. By house to house visitation, Mr. Raikes succeeded in securing the consent of the parents to the attendance of their children, and the kind interest which he manifested for them, in various ways, soon won their hearts. "Clean hands, clean faces, and their hair combed" were the stipulations. As to tattered garments, Mr. Raikes met excuses with the reply, "If you can loiter about without shoes and in a ragged coat, you may as well come to school, and learn what may tend to your good." The children were taught to read, and learned to commit to memory portions of the Church Catechism and Watts's hymns. "The great principle I inculcate," said Mr. Raikes, "is to be kind and good-natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend." The effect upon the behaviour of the pupils was soon marked. "The change," said a manufacturer who employed many of these children, "could not have been more extraordinary had they been transformed from the shape of wolves and tigers to that of men." As to the educational result, Mr. Raikes thus wrote to Mr. W. Fox, who, in 1785, was instrumental in forming the Society for the Establishment and Support of Sunday-schools throughout the Kingdom of Great Britain: "With respect to the possibility of teaching children by the attendance they can give upon Sunday, I thought with you, in my first onset, that little was to be gained; but I now find that it has suggested to the parents that the little progress made on the Sunday might be improved; and they have, therefore, engaged to give the teachers a penny a week to take the children once or twice a day, during the recess from work at dinner time or morning, to take a lesson every day in the week. To one of my teachers who lives in the worst part of our suburbs I allow two shillings a week extra (besides the shilling I give her for the Sunday employ), to let as many of them as are willing come to read in this manner. I see admirable effects from this addition to my scheme." *Solvitur ambulando*. The experiment was an acknowledged success. "No plan," said Dr. Adam Smith, "has promised to effect a change of manners with equal ease and simplicity since the days of the apostles." The movement was frowned upon by some, of whom the Rev. Dr. Glasse speaks as "advocates for a slavish subjection in the poor which they know will be best favoured by keeping them in a state of abject ignorance," but philanthropists heartily welcomed the prospect opened out to them by this mode of action. "The Dissenters of every denomination," testified Mr. Raikes, "were assiduous in their co-operating aid to give vigour and permanency to this institution." In London the first Sunday-school was established, about 1784, in connection with the Rev. Rowland Hill's congregation at Surrey Chapel; Stockport, Leeds, and Manchester especially took up the work with spirit. In four years from the commencement of the first school it was calculated that more than a quarter of a million of scholars were receiving instruction, a result largely attributable to the gratuitous aid in the work which had been freely rendered. At the Easter Quarter Sessions the Gloucestershire magistrates, by a unanimous vote, declared that "the benefit of Sunday-schools to the morals of the rising generation is too evident not to merit the recognition of this Bench." In January, 1786, Archdeacon Kay, in his charge to the clergy of Nottingham, declared, "The power and efficacy of these institutions reach to such extent of situation and numbers as no other mode of improvement can possibly equal." In May of the same year, the Bishop of Chester ventured upon an expression of approval, adding, "At the same time they are not, I am convinced, to be adopted without some qualifications and restrictions," which the Bishop of Gloucester followed in July by a declaration that "He doubted not that with proper management, and under the inspection of the parochial clergy, Sunday-schools might be productive of great good among the children of the poor throughout his diocese." In 1787 Mr. Raikes was sent for by Queen Charlotte, and the result of the interview was thus described in a letter written in the following year: "At Windsor the ladies of fashion pass their Sundays in teaching the poorest children." George III. having given expression to the favour with which he regarded the movement, Mrs. Trimmer wrote—"General joy prevails among the supporters of Sunday schools."

Of the originator of the movement we have this description from the pen of Miss Burney:—"Mr. Raikes is not a man that, without a previous disposition toward approbation, I should greatly have admired. He is somewhat too flourishing, somewhat too forward, somewhat too voluble; but he is witty, benevolent, good natured, and good hearted, and therefore the overflowing of successful spirits and delighted vanity must meet with some allowance." During the war against Napoleon, Raikes contributed to the equipment of a volunteer force, and in the distress which followed he took a leading part in the establishment of charitable organizations. He likewise took part in raising a fund for celebrating the coronation of George III. and Queen Charlotte by giving marriage portions to young women of virtuous character. He died at the age of seventy-five, and his survivors felt that no fact distinctive of his career was more worthy to be recorded upon the tablet erected to his memory in St. Mary de Crypt Church, than that he was the "Founder of Sunday Schools," which have now spread throughout the world, and the existence of which has had honourable association with the establishment of the Bible Society, the Religious Tract Society, the Sunday-school Union, and other agencies, and last, not least, with the system of National education, now securely established on a permanent footing in this country.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

THE great Smith case has been settled in a way that was not quite expected. It was assumed that when Dr. Rainy and Sir Henry Moncrieff had agreed upon a motion, a decided majority in the General Assembly would support it. What they proposed was that the libel should be dropped at the stage it had reached, and that, as the Professor had lost the confidence of the Church, he should be relieved of his chair. In opposition to that, however, three other motions were tabled—one by Dr. Begg, to the effect that things should be allowed to take their course; a second by Dr. Laidlaw, declaring that Professor Smith had not been guilty of heresy, but pronouncing him to be blameworthy in several respects; and a third by Dr. Beith in a like sense, and concluding that he should be rebuked by the Moderator and reposed in his office. Several votes were taken, with the final result that the last motion was carried by a majority of seven. Close upon six hundred took part in the division; but then the membership of the Assembly is about 730, so that there must have been a large number of abstentions. When all was over, Professor Smith, who from the first was the favourite of the galleries, was called forward and solemnly admonished—in which connection he made a very humble and becoming speech, which made a good impression. The audience, however, did not think of him at all as a penitent. He was in their view a hero, and the rebuke was hardly finished when it broke out into wild cheering.

It will give you some idea of the impression produced upon the spectators if I quote a sentence or two from the letter of a young lady, all whose prepossessions were against Mr. Smith, but who was carried away irresistibly by the stream. "Yesterday's proceedings," she says, "I shall never forget. I never saw anything of the sort in my life before. G. and I started for the Assembly a little after seven a.m., and got a splendid seat. The Assembly didn't begin till ten, so we tried to read till that time. But it was very difficult with the commotion that went on. The House was crowded, of course, and we sat all the time till about five listening to the speeches of Sir Henry D. Laidlaw, Dr. Begg, and Dr. Beith. G. and I decidedly went in for any of the other motions rather than for Sir H.'s. We—and every one almost around us—thought Professor Smith should get another trial, and go back to Aberdeen, as he promised not to do so again [*sic!*]. And he has gained the day! I must say I was not sure of Dr. Beith's motion, but after hearing Professor Smith give such a humble, repentant speech, I joined heartily in the cheering. It was awfully exciting. The people rose *en masse* when they heard of the majority, and cheered waving their hats and handkerchiefs again and again. It was a grand sight, although some thought it not quite seemly in a Church Court. Then Professor Smith was, conducted to the bar (you can imagine the excitement at that moment), and was admonished by the Moderator. After that he seemed not to know what to do, and there was a pause. However, Professor Lindsay, who was sitting next him, told him to speak, and it was splendid. I'm sure you could not object. Then there was such a rush to shake hands with him, all eager to get near him. Mr. E., who is staying with the B's, and knows you, says he saw the ladies embracing him, and heard Sir Henry say good-night to him, but not very cordially. I am sure you will duly appreciate this graphic account. The whole thing was evidently 'as good as a play.'"

That, however, is the bright side. The result looks a trifle more grave when one remembers that what has taken place, is similar to what happens in the House of Commons when the ministry is outvoted. All the leaders—Dr. Rainy, Dr. Begg, Dr. Adam, Dr. Wilson, Sir H. Moncrieff (the legal adviser of the Church), Sheriff Campbell—went into the lobby with the minority; and as the course they took was in their belief essential to the peace and well-being of the Free Church, it would only be according to use and wont if they were now to step aside and leave Professor Smith and his friends to take their places on the Treasury benches. I fear that, for practical purposes, the exchange would not be a very happy one. The professors are well up in modern criticisms, but they have not been in the habit of taking much part in the management of the schemes of the Church.

One thing is obvious, that if Sir Henry had carried his motion by the small majority of seven, it would have been even worse for the Church. Professor Smith will go back to Aberdeen with a salutary impression of the danger of dealing with debateable points in a provocative way, and he may yet live to perform, as his friends expect that he will, a much needed service to the cause of evangelical religion. Whereas, if he had been thrown out by the voice of one or two, or half-a-dozen, there would have remained in his mind, and in the minds of those who support him a rankling irritation that might have issued in disagreeable consequences in after times.

At the same time it must not be too rashly assumed that we have heard the last of this famous process. Dr. Begg is not the man to subside at the first reverse. He has, in the meantime, dissented and protested, and I shall not be surprised if there arises, sooner or later, a fresh agitation. It will be a thousand pities, but in matters of this kind you cannot reason with men.

The Free Church Assembly gave forth no uncertain sound on the subject of Disestablishment. Dr. Rainy spoke splendidly, and the decisive vote which followed showed how strongly the current flows. Dr. Begg himself no longer maintains an irreconcilable position. He wants a Royal Commission. As to Sir Henry Moncrieff, he is so warped by his social instincts, and by his dread of Episcopacy, that his opposition has not much significance.

It is a striking testimony to the power of Christian willingness that the income of the Free Church is this year greater than it ever was, that it is £40,000 more than last year, and that the sum total is over £580,000.

The most interesting event which has occurred in the Established Church Assembly is the taking of a decisive step toward the practical abolition of the Confession of Faith. A committee has been appointed to consider how the elders may be relieved from the obligation to express concurrence in it, and the motion to that effect was supported in speeches by several prominent ministers, who openly declared that they did not themselves accept its teaching. It is another nail struck into the coffin of the Establishment, because I am quite sure that the country will not agree to allow the State-paid clergy both to have their cake and to eat it. The Church and the State have a concordat, and if the clergy claim a right to set that concordat at defiance when it suits them, the demand will be made that, out of regard to the common principles of honesty and honour, the connection should be put an end to.

DEATH OF THE REV. JOHN CURWEN.

It is our mournful duty this week to announce the death of the Rev. John Curwen, so widely known in connection with the Tonic Sol-fa movement. Born in Heckmondwike in 1816, after being educated at Coward College, he for many years sustained pastoral relations to Congregational churches at Basingstoke, Stowmarket, and Plaistow, and by all with whom he was thus brought into contact he was highly esteemed for his genial nature and consistent Christian character. It was, however, the important aid which he rendered in popularising the study of vocal music, and the results of which have extended to nearly every part of the world, with which his name will, in after-years, be most frequently associated. About the year 1839, while at Basingstoke, as the result of some experiments in education, he originated the "Look-and-say method of teaching to read." At Stowmarket, in 1841, he was much interested in the work done by Miss Glover, at Norwich, in teaching singing by means of letters pasted over the white and black keys of the pianoforte, and which eventuated in the production of her "Ladder of Tune," by which the children were rendered familiar with an accurate pictorial representation of interval. In the same year, Mr. Curwen attended a conference of Sunday-school teachers at Hull, in which a discussion took place as to congregational singing. Wonder having been expressed that an art which, in the Word of God, seemed to be so clearly demanded of all—"young men and maidens, old men and children."—Mr. Curwen ventured to express the opinion that the difficulties in the way were not inherent, and indicated the direction in which he looked for their removal. The assembled teachers were much interested, and a resolution was adopted calling upon him to give his attention to discovering the simplest way of teaching music, and to employ his best energies in getting it into use. According to Miss Glover's system (in which she differed from Mr. Hullah and Mr. Mainzer, who make the Sol-fa syllables only other names for the fixed notes), *d* always represents the key-note, whatever that may be. Mr. Curwen adopted Miss Glover's method, introducing what he regarded as needful modifications and additions, and in 1841 published "The Little Tune-book Harmonised." It may not be out of place here to introduce a description, by Dr. Stainer, organist of St. Paul's Cathedral, of the distinctive characteristics of the Tonic Sol-fa as compared with the Old Notation. "On behalf of Letter Notation," he remarked in a paper read before the Musical Association for the Investigation and Discussion of Subjects connected with the Art and Science of Music, "let me say, that in it the relations of the seven sounds of the scale are so plainly evident alike to eye and ear, even when chromatically altered, that the correct singing of intervals becomes a matter of comparative ease; whereas, in the staff system intervals become stumbling-blocks to singers because their exact size depends not only upon a vivid remembrance of the scale of the original key-signature, but upon the counter-orders issued by accidentals, which may at any moment themselves be countermanded by signs fetched from the signature for the purpose."

As an expression of his indebtedness to Miss Glover, who throughout her life manifested much interest in his work, Mr. Curwen tendered to her the profits of his first Sol-fa publication, which were returned by that lady in the same excellent spirit. In 1843 he published "Singing for Schools and Congregations," a book which was used for some years in the Home and Colonial Normal School in Gray's-inn-road. In 1848, "The Grammar of Vocal Music" appeared, and this was speedily followed by music for children in "School Course," and music for adults in "Pupil's Manual" and "The Tonic Sol-fa Service of Song." The first gathering of friends took place in 1850, and much interest was excited by the proof then given that the instruction sufficed to enable pupils to sing a musical composition at first sight. Before the second gathering in 1852 a very considerable impetus had been given to the movement by the series of papers explanatory of the subject published in Cassell's *Popular Educator*. At this second gathering, an important collaborator was enlisted in the person of the Rev. A. Lowrie, who afterwards rendered much aid in extending the system in Scotland. In 1853, a Tonic Sol-fa Association was formed; membership was only attainable on possession of a certificate of musical proficiency. In 1857 the association gave a concert at the Crystal Palace, in which 3,000 children took part, and which was attended by no less than 30,000 persons. The public approval was so decided that the association has since continued to hold these concerts yearly, with increasing attendances. In October, 1858, a representative gathering of the National, British, and Endowed School teachers

of London was held, and resolutions of a favourable character to the new system were adopted, a class of eighty schoolmasters and schoolmistresses being immediately formed for the study of the method. By the middle of 1858 the number of Tonic Sol-fa pupils in town and country was calculated at over 65,000. The time had then arrived for a graduated series of certificates, the existence of which proved very serviceable in making suitable selections for members of choral societies.

The fame of the movement was not destined to be limited to this country. In 1867 the officials of the Paris International Exhibition offered a prize of £200 and a gold wreath for the best choir, the competition open to all the world. The Tonic Sol-fa Association determined to send a choir, under the direction of Mr. Proudman, and so marked was the success that, although technically excluded by the fact of its being a mixed choir of ladies and gentlemen, the Empress of the French publicly presented them with a silver-gilt wreath of laurels, a special gold medal, and a diploma. Mr. Proudman also receiving a special gold medal, a diploma, and the badge of the Orpheonistes of France. One of the pieces selected was Sir J. Benedict's "Hunting Song." On their return to London this was again, by special desire, sung by the choir in the presence of Sir J. Benedict, who declared that he had never before heard it so well sung.

A very large proportion of the certificates and prizes awarded by the Society of Arts for acquaintance with the theory of music having in open competition been awarded to the Tonic Sol-faists, Mr. Curwen considered that the time had arrived when Government might be called upon to place the Tonic Sol-fa method and notation upon an equality with the old; and the result of the investigation instituted was an official notification that the request had been conceded. To each of the teachers of the 14,000 schools were then sent an Instruction Book and a Modulator, after which, at a representative conference held in London, a resolution recommending the method to the teachers of the metropolis as worthy a fair and impartial trial, was passed unanimously; in 1872 a further advance was marked, when the London School Board decided to recommend to all their teachers the use of the system. In 1873 Mr. Sedley Taylor, in his work on sound and music, declared the new system to be "enormously, overwhelmingly, superior to the old." At the close of 1874 an interesting meeting was held in Exeter Hall, when Mr. Curwen was presented with his portrait and a sum of money to aid in the establishment of a Tonic Sol-fa College, which was incorporated in the following year. Of this college, Mr. Curwen became president, an office which he held to the day of his death. The popularity of the system in England, Wales, Scotland and Ireland continues; and by missionaries it has been introduced with similar success in Madagascar, Cape Colony, Hong Kong, Beyrout, Mount Lebanon, Fiji, South Africa, Bombay, Calcutta, Barbadoes, St. Helena, Norfolk Island, Spain, Burmah, Chili, &c. And in the midst of this success—as astounding as it is gratifying—we have to communicate to our readers the announcement of the death of Mr. Curwen. The event, which will bring much grief to a widely-extended circle, took place on Wednesday evening, May 26, at Heaton House, Heaton Mersey, near Manchester, where the deceased, whose residence is at Plaistow, was on a visit to some friends. The deceased was in his sixty-fourth year. The funeral is announced to take place at the Cemetery, Ilford, Essex, this day, at half-past four o'clock.

CATHOLICS AND THE STATE.—The Bishop of Tasmania writes to the *Times*:—"It may allay the disquietude of some of your readers to know that it is possible for a representative of her Majesty to be a zealous member of the Roman Catholic Church and yet a faithful servant of the Crown. The appointment of Mr. Weld to the viceregal government of Tasmania excited the same misgivings which have alarmed so many of my Presbyterian brethren, and it gives me pleasure to record my witness, upon landing on these shores, that it is possible to combine fidelity to conscientious convictions with the utmost loyalty to the Queen, and the most impartial devotion to the interests of her dependencies. There seems to be a choice between two alternatives only. The Crown must return to its practice of limiting its selection to those who belong to the Established Church, or extend it to those who, whatever their creed, possess the fittest qualifications for the highest offices of State."

HOURS FOR MARRIAGES.—A Bill introduced by Mr. Blennerhassett, Mr. Monk, and Mr. Otway proposes to provide as follows:—"From and after the passing of this Act, marriages may be solemnised at any time between the hours of eight of the clock in the forenoon, and six of the clock in the afternoon, but no parson, vicar, minister, or curate of the Church of England shall be under any obligation to solemnise any marriage after twelve of the clock (noon), although it shall be lawful for any such parson, vicar, minister, or curate to do so, if he think fit, up to six of the clock." The Act is not to extend to Scotland.

THE WESLEYAN THANKSGIVING FUND.—The Wesleyan Executive Committee have met in special session to consider the disposal of the Thanksgiving Fund. To meet all the requirements of Methodism, the Executive Committee recommend that the Fund should be raised to £315,000. £280,000 is already promised. The committee resolved to grant £10,000 to the Foreign Missionary Society, which has a debt of £25,000; to pay the debt of £5,000 on the Schools Fund, and to make over £3,000 to the Theological Institution.

THE DECEASED WIFE'S SISTER'S BILL.—A memorial to the Prime Minister has been signed by over one hundred members of the House of Commons asking him to make such arrangements as will afford an opportunity for the discussion of the Deceased Wife's Sister (Marriage with) Bill. The memorial, which is still in course of signature, sets forth that, although a majority of the members of the House of Commons are in favour of the Bill, no opportunity for its discussion in the House has been afforded for the past few years.

RALEIGH MEMORIAL CHURCH.

THE memorial-stone of the above church, which is situated in an advantageous position at the junction of four roads in the Albion-road, Stoke Newington, was laid yesterday by the Rev. Dr. Allon, minister of Union Chapel, Islington, and Chairman-elect of the Congregational Union. The proceedings commenced at half-past four in the afternoon, and on an improvised platform surrounding the scene of immediate attraction was a large and influential number of members of the congregation of Milton-road Chapel, which the new building is intended to supersede, and several friends and supporters of various denominations in the neighbourhood. It may not at this point be uninteresting to give a description of the church in course of erection. The site of this church is at the corner of the Milton and Albion roads, and the building now in course of erection will be arranged and fitted with every appliance and convenience for congregational worship and Sunday-school work. In plan, the main entrance to the ground-floor of the church is central, and the building is entered by a large lobby, cut off by swing doors. The seating is arranged in three blocks, the side blocks radiating to face the pulpit. A space of 20 in. by 2 ft. 9 in. is allowed for each person. The pulpit, of oak and hard woods, is to be of large size, centrally placed. Behind, in the apse, is the organ and choir. The galleries run round three sides of the church, and are reached by two stone staircases. The whole building has been planned with the view of reducing the internal supports to the smallest number and dimensions—viz., four iron columns, two on each side—so that practically the whole area is uninterrupted and without obstruction. The aesthetic objection to iron columns has also been overcome by framing the structure over them in timber, so as to form part of the general roofing, thus avoiding the appearance of undue weight and pressure. By these means a large and strong building has been obtained at a comparatively low cost. Under the organ gallery the deacons and ministers' vestries are arranged, and with a separate entrance from Milton-road. The total number of sittings provided is 1,000. The lecture-hall and school is placed under the church, and is approached by two flights of steps, with a very direct entry and exit. The hall is well lit by large windows. A good infants'-room, to hold 100, with a gallery and separate entrance, is provided towards the front. The school will hold about 550 adults seated for a meeting, or 650 children in well-separated classes. A large raised platform is provided for public meetings, and is so arranged that it can be screened off to form a separate class or meeting-room to hold fifty or sixty adults. It is provided with an open fireplace. Adjoining on one side is a school library, on the other a properly-fitted school-scullery, and underneath a heating chamber and store cellar. In general design the building may be described as thirteenth century Gothic, but freely treated. A culminating point in a building of this character being desirable, it is obtained by the ventilating turret with roof, which is thus of practical utility and artistic value. The materials adopted are red brick externally and creamy white internally, relieved with Bath-stone dressings. The heating will be by a system of small-bore hot-water pipes. The contract is for £5,800, and is being carried out by Mr. Chessum, of Highbury, under the supervision of the architect, Mr. John Sulman, A.R.I.B.A., of 18, Fumival's-inn, Holborn, E.C.

At the outset of the proceedings, the Rev. VAUGHAN PRYCE, of Stamford-hill, offered an impressive dedication prayer, after which the Rev. FRANK SODEN, of Lower Clapton, read the 132nd Psalm.

The Rev. JOHN JOHNSTONE, minister of the Milton-road Chapel, then read a statement, in which he set forth the principles of Non-conformity. He said that the church was to be built by the free-will offering of Christ's people, including contributions by members of all denominations in the neighbourhood. The parent church was called Hare-court Chapel, a name that had become rich with the associations of a long and noble history with which the congregation of Milton-road were proud to be connected. It was a church which had been planted amid the storms of persecution, and, like a beacon-light, had shone for generations amid surrounding darkness in Aldersgate, and shone with still greater splendour in Canonbury; but still the name itself had no significance for them. He referred to other chapels in the metropolis whose names bore little or no significance, but he said the church in course of erection had a distinct significance. It was to be called the Raleigh Memorial Church. Dr. Raleigh was the first pastor of Hare-court Chapel after its removal to Canonbury. He called forth the Christian activities and liberal generosity of his flock, so that very soon a large amount of work was undertaken in contiguous districts. Mr. Johnstone referred to the past history of the church in Milton-road, and to the steps that led up to the erection of the new building. The present church was a memorial of one who devoted a life of earnest toil and faculties of a high order to the noblest of all works, the preaching of the Gospel for the

salvation of men. He asked the co-operation of all who had profited by Dr. Raleigh's work in contributing towards the memorial. The building of the new church would be the opening of a fountain to clothe with fertility surrounding barrenness, to refresh weary travellers by the way, and to build a new fort against the great warfare of sin and suffering. (Applause.)

Mr. WILL, secretary of the church, then in suitable terms presented to Dr. Allon a silver trowel, with which he (Dr. Allon) proceeded with due and reverent formality to lay the memorial stone. In a crevice below the stone was deposited a bottle containing the *Times* newspaper of the same day, the *Nonconformist* and *Independent* of last Thursday, and some current coins of the realm.

Dr. ALLON then declared the foundation-stone to be well and truly laid, a memorial-stone, he said, of a temple for God's worship, and destined, he trusted, for blessings incalculable to generations of men. (Applause.) To himself some of those marks of respect which were paid to age were beginning to be shown. God had spared him for thirty-seven years to work for Him in Islington, and although his strength was not yet consciously abated, he could not expect many more years of labour to be vouchsafed to him. After referring to the devotedness which the pastor, Mr. Johnstone, displayed in his work, he congratulated him on the laying of the foundation-stone, and the approaching completion of such an appropriate and suitable church. He (Dr. Allon) was thankful that such a ceremony could be performed no longer in the obscurest manner, but in the light of day, and in a place where four ways met, where everybody could be witness of their proceedings, and where the church would, he trusted for many years be its own witness. They ought not to forget that this privilege was not accorded to their forefathers. They were not permitted to perform such a service as they were engaged in. In that very parish men were taken to prison and burnt at the stake for worshipping God contrary to law. Thanks to Liberal principles, they were now as much under the protection of the law as the Established Church of this realm. (Applause.)

The only distinction between Nonconformist and Established Churches was simply that of legal endowment, and that, he hoped, would not be continued indefinitely. (Hear, hear.) Mr. Johnstone had already spoken so wisely and in such a catholic way that nothing need be added on his (Dr. Allon's) part as to the legitimacy of their position as Congregationalists in erecting a place of worship. They stood on their rights; they did not make their ecclesiastical ancestry the chief vindication of what they did; but when the legitimacy of what they did was challenged, and New Testament precedent was invoked, then they felt justified in saying, their enemies being judges, that their churches did conform more than any others to the precedent of the New Testament. (Applause.) Some of them present were of opinion that there was an increasing need of churches of the order represented by the one whose memorial-stone he had laid. It was a great deal in these days of sacramentalism, of ecclesiastical tradition and priestly pretension, to have churches planted here and there and everywhere that would bear witness to the simple spirituality of the teaching of Jesus Christ. In the church in course of erection the Gospel would be presented in its simple spiritual aspects, and it would appeal directly and exclusively to the spiritual sympathies and spiritual life of the worshipper. He was sure his friend would make no pretension on the ground of his ordination or his apostolic traditions; he would simply stand in the light of God's truth, and claim their sympathies in so far as they judged him to be a faithful expounder of the Word. He (Dr. Allon) believed in Christian willing-hood, which was sufficient for the erection of such churches. They did not contemplate the levying of a rate on their neighbours to defray the expense of the building or the sustenance of worship in it; they only asked those who sympathised with them in their polity and New Testament doctrine to show their sympathy by contributing to the erection of the church and the maintenance of its worship. He would just add that he thought it could be made manifest that their churches were sufficient for the evangelisation of the neighbourhood around. He thought that the traditions of their church already went very far towards this demonstration. The noble work that was done at Hare-court under the ministry of their revered friend, Dr. Raleigh, was more than an answer to all objections that without a national endowment districts of the country would be left unprovided with means of worship. The history of their church was everywhere. It was one of successful and adequate aggression. If the multiplied churches were to spread themselves as the churches in existence already did, there would be no need to complain of inadequate provision of places of worship in neglected parts of the country. Methodism with its noble zeal, Congregationalism with its indomitable principles, had done a work which had won praise even from their enemies in different parts of the land. (Applause.) It was to him a great gratification to be associated with a ceremony in which the name of his dear and honoured

friend, Dr. Raleigh, was prominent. For about eighteen years Dr. Raleigh and himself had been associated in close and delicate relationship. He did not think any friendship could have been more entire. He did not remember a single word from the lips of his friend that he could wish unspoken, nor a single thing that he could wish undone. In circumstances that tried the manner of men, that tried the sympathy and tenderness of men, Dr. Raleigh was true from the very core to the outside. Everything about him was manly, and tender, and true; and he was thankful that a worthy memorial—as he was sure the church in course of erection would be—of Dr. Raleigh's honoured name and efficient ministry would stand there. He prayed that God's rich blessing would be upon Mr. Johnstone, the deacons of his church, and the members who were in fellowship with them, and that the spirit of aggression and of work might come upon them with a resistless power. He could not but express his regret that his own congregation was disqualified from rendering that help which, he was sure they would feel it their privilege to render in ordinary circumstances; but as they all knew his own congregation had been indulging in bricks and mortar, and had at present a debt of £10,000 on their shoulders, which tended to make them intensely selfish. (Laughter.) He was only sorry that his congregation could not render the substantial help that they would wish, but he hoped that God would bless Mr. Johnstone and his people in their great enterprise.

The Rev. H. SIMON (of Westminster Chapel) then offered prayer.

The Rev. Mr. JOHNSTONE then announced that the building cost £8,000, including the freehold, and if the various contributors would lay £3,000 in the purses provided for them on the memorial-stone, the building would be free from debt when opened.

The memorial-stone hymn was then sung, and the proceedings terminated.

Afterwards tea was served in the Milton-road schoolroom, and a public meeting was subsequently held in the church. The Rev. Principal Newth occupied the chair, and the proceedings commenced with the usual devotional exercises.

The CHAIRMAN, in addressing the meeting, spoke of the beneficial influences that were brought about by united worship—an ordinance which he thought at the present day was undervalued. He expressed his earnest sympathy with the congregation in their work, and his esteem for the pastor, wishing him God-speed in his undertaking.

The Rev. A. HANNAY (Secretary of the Congregational Union of England and Wales) expressed his interest in the movement, associated as it was with his dear friend, Dr. Raleigh, with whom he had had close and personal connection since the day of his ordination to the Christian ministry. When he (Mr. Hannay) was a student at the University of Glasgow, Dr. Raleigh was ordained pastor of a church in Greenock in 1844 or 1845. An additional tie between them was that they were "brither Scots." They were born within nine miles of each other, and had the kindly feeling which men from one district of Scotland seemed to have more than any other men for one another. It had been a matter of personal pride for him to watch the course of Dr. Raleigh from the first years of his assuming the pastoral office down to the very last. There had been few minds in the Congregational ministry equal to that of Dr. Raleigh, and there had been few characters more simply Christian, more pure, more noble, and which, in a practical way, more touchingly illustrated his preaching than that of their departed brother. To commemorate his work and the beauty and greatness of his Christian service was a good work to do, and, although suffering from indisposition, he (Mr. Hannay) felt he would fain be present in the hour when they were doing it. By the new church which was in course of erection, Dr. Raleigh's name would be kept fragrant; and it was well that there should be such memorials. The preservation of the name of men like Dr. Raleigh would lead men to follow in his footsteps. He prayed that Dr. Raleigh's name would be as a seal of refreshment and life-giving to them all throughout their history as a church.

The Rev. Dr. McAUSLANE, in an eloquent speech, spoke of the virtues and graces of Dr. Raleigh, than whom, he said, there never was, perhaps, a man in the ministry of Congregational churches from first to last more successful. The two features combined in Dr. Raleigh's character, intellectual grandeur and childlike simplicity, recommended him more than anything else to the various churches to which he had the privilege of ministering. Dr. McAuslane also spoke of the difficulties a London minister often had to encounter with troublesome deacons and members of his congregation, and pointed out the best way of getting rid of such difficulties.

The meeting was then addressed by Mr. H. C. LEMON, who gave an interesting sketch of the history of Hare-court Chapel, and referred, in many touching allusions, to the personal intimacy he had had with, and the work performed by, Dr. Raleigh.

The Rev. Dr. PARKER, in a characteristic and telling speech, referred to the difficulties which beset a London minister. He, however, counselled ministers to do their own

work in their own way, and to see that they did not find censorious fault with men who were operating on a different plan, and moving in a different direction from themselves. Alluding to the special event which had brought them together, he said they had shown ineffable wisdom and tender gratitude in the name they had chosen by which to hand down to future generations their new enterprise. A better name they could not attach to their church. It was spotless in its reputation, rousing and inspiring in every memory which it suggested. It was possible, he said, to do more for a man by memorial than to do something for him in the actual course of his life. The Hare-court Chapel people did not fall into that mistake in the case of their dear and now sainted friend; but he cautioned the Milton-road congregation against falling into that mistake. Dr. Parker concluded by paying a high tribute to the personal worth and abilities of Mr. Johnstone, the minister of the church.

A special choir, accompanied by the organ, rendered very creditably a selection of anthems during the evening. The proceedings terminated by the singing of a hymn and the pronouncing of the benediction.

STRATFORD CONGREGATIONAL CHURCH.

REOPENING SERVICES.

THE reopening of this church after restoration is being celebrated by a series of reopening services. On Thursday last, in the evening, a sermon was preached by the Rev. Dr. Parker, of the City Temple; on Sunday, sermons were preached morning and evening respectively by the Rev. Dr. Aveling, Kingsland, and the Rev. J. Guinness Rogers, B.A., Clapham. Appropriate sermons are also to be preached on other dates extending to the 14th June, and collections will be made in aid of the restoration fund. It may be stated that the building has been thoroughly restored and renovated, repainted, revarnished, and cleansed throughout. There is sitting accommodation for 1,570 persons, but on occasion the building has been made to accommodate as many as 2,000. The space between the church building and the lecture hall, formerly vacant land, has been built in. The ground floor below the church is occupied as a large school-room, and beneath the lecture hall is a series of class-rooms. The ground between the two has now been converted into other class-rooms, and above, on a level with the church and lecture hall, there is now a waiting-room, a vestry for the pastor (Rev. James Knaggs), and a deacons' vestry, with lavatory, &c. All the various rooms occupied to the purposes of the ministry are now therefore comprised in one large building, which, it is needless to say, is a great convenience. The cost of renovation is set down at about £650, and that of erecting the class-rooms and vestries at an additional £500, or, say, about £1,200 in all. Of this sum only some £230 remains to be contributed. When the debt is wiped off it is proposed to spend, say, another £100 in adequate fittings for the class-rooms, vestries, &c.

A social tea was held in the large school-room on Tuesday evening. Tea was provided for about 400 persons, and the proceeds of the entertainment will, of course, be utilised in liquidation of the debt upon the building.

Subsequently a public meeting was held in the church, the chair being taken by Mr. Henry Wright, J.P., and amongst those present were Rev. Dr. Wilson, Rev. Conway, Rev. Sissons, Rev. E. T. Egg, B.A., Rev. J. Dickerson Davies, Rev. James Knaggs, (pastor), Rev. J. Townner, Mr. Grey, Mr. Brown (secretary), &c.

A hymn having been sung, prayer was offered by the Rev. J. DICKERSON DAVIES.

The Rev. James KNAGGS proceeded to give a history of the Congregational movement connected with this particular building. He stated that the first idea of a new Congregational church for Stratford was mooted by the Rev. Dr. Ferguson, about thirty years ago, while he was a minister of the Brickfields Chapel. Dr. Ferguson left very soon after, and was succeeded by the Rev. T. E. Stallybras, who after a while moved in the matter in conjunction with his friends. The first step was taken at a meeting held in the Brickfields Chapel on May 15th, 1861. A second meeting was held on the 22nd of the same month, when a committee was formed to carry out the decision of the church. After many difficulties had been surmounted, the site of the present building was purchased on March 19, 1864. As, however, the church on the brickfields did not wish to enter into an enterprise so expensive as that contemplated by the committee, a separation became necessary, and a resolution to that effect was passed on the 4th January, 1865. On the 22nd November, 1865, a meeting was held in the Artillery Hall, over which Mr. Samuel Morley presided, when the plans of Mr. Rowland Plumb were presented and approved; at the same meeting, Wm. Settles, Esq., of Stork House, was appointed treasurer. It was Mr. Settles who undertook the whole responsibility of signing the contract with the builders—(hear, hear)—and advanced the money as it was required for the payment of the work. But for the noble and munificent liberality of this faithful friend, this church, in all probability, would not have been built, for no other gentleman would venture to

share with him the responsibility of building. He thanked God that Mr. Settles was still with them, and had been spared to see the completion of the building scheme. (Applause.) The next step taken was the turning of the first sod by Mrs. Settles on the 2nd February, 1866. The memorial-stone was laid by Mr. Samuel Morley in June of the same year, and in March, 1867, the building was solemnly dedicated to the service of God. At a meeting of the financial committee held on 16th November, 1871, for the purpose of celebrating the completion of the trust-deed, the following report was read:—"Divine services were conducted by many earnest and faithful ministers of the Gospel during the first eighteen months after the opening of our church. In October, 1868, an enormously-attended meeting of the church-members and seatholders was held, when, after a few expressions of opinion, it was unanimously resolved that the Rev. James Knaggs should be invited to become our pastor. The cordial acceptance of this invitation on his part was the cause of great joy. On the first Sabbath of the year 1869, he entered on his stated ministry in this place, and on the 9th of the following month a re-opening service was held, which was enormously attended by ministers and others." It might be stated that one condition of his accepting the pastorate was the dissolution of the small fellowship that had previously existed. The deacons' report, on the same occasion, referred to the formation of the new fellowship:—"The Christian church which was for nearly three years assembled in this building was formed on Sunday, the 7th February, 1869, when the Rev. Frank Sodon, of Lowen Clapton, received into fellowship seventy-two members who had determined to unite together for Christian worship, to promote each other's spiritual love, and to labour for the extension of the kingdom of Christ." It proceeded to ratify the election of Mr. Knaggs to the pastorate—"an act which it had abundant reasons to be grateful for, as it calls to mind his earnestness and success in the preaching of the Gospel of the grace of God, for it has watched the ingathering of the multitudes to the service of the sanctuary, and heard, from time to time, those who have been led to believe in Jesus as their Saviour, declare themselves to be on the Lord's side." The fellowship thus formed had had added to it during eleven years nearly 800 members. The whole cost of building and site, &c., amounted to £13,441 4s. 8d. The site, indeed, was almost a gift. It did not cost more than £300, if it cost that, and up to the present time it would probably fetch £2,000. It was purchased from Mrs. Curtis, who, he supposed, named a very small sum out of her love for evangelistic work in this neighbourhood. To that sum must be added £3,000 due to the treasurer for interest on money lent, &c. That £3,000, together with other £5,000, making in all £8,000, Mr. Settles gave to the church. It was a princely gift. Mr. Morley and Mr. Spicer also gave largely. Next to them must be mentioned their beloved friend and brother, whom God had just taken from them, the Rev. John Curwen, who gave £500 to the building debt. He also gave with proportionable liberality to every other work of the church. Through his death, which took place last Wednesday, and that of his beloved wife, who died on the 17th January last, this church had lost two of its most devoted and most generous members. (Hear, hear.) The beautiful and generous manner of their giving immensely enhanced the value of their gifts. Their lovely lives had left behind them a beneficent influence that would be long felt. To him (Rev. J. Knaggs) Mr. Curwen was a brother beloved, and he could not say how much he owed to his wise counsel and his loving sympathy. A long list of other kind and willing contributors and workers might be mentioned, but time would not allow. He must not, however, omit to say that the ladies had done most nobly at two bazaars, raising on both occasions nearly twice as much as was anticipated. The objects of these bazaars were to raise funds for the purchase of the Blue-row property, the renovation of the church, and the building of the lecture hall. These had cost something over £3,700. The new vestries and classrooms cost over £400; and the church property without the renovation had cost about £19,841. Since the opening of the church between £30,000 and £40,000 had been raised for all purposes. The Sunday-school, which was founded in April, 1869, had increased from eighty-six scholars to about 1,000. At the present time there were seventy-two teachers in the school, most of whom—nearly all—were members of the church. The Sunday-school here had done a truly noble work. He did not suppose that there was any Sunday-school in the East of London which had done a greater work than the school connected with this church. When he spoke in that way he meant that the teachers were full of enthusiasm for their work, and now that they had got additional classrooms, and better accommodation, he expected increasing success in the future. He ought also to state that the completion of the buildings between the lecture hall and the church at the present time was very much owing to their honorary church secretary. (Hear, hear.) He thought at the beginning of the year that it would be a pity to attempt

renovation of the church without completing the other buildings and so he set to work and did what he believed no other member of the church would have done at the time. He arranged to have these buildings completed, and had obtained money on loan without interest, and he thought the church would not be troubled about the payment for these buildings for some three or four years. He would not attempt to say anything further than this, but before resuming his seat he wished to express his devout thankfulness to Almighty God, in seeing the church renovated and building complete.

The CHAIRMAN said he had been looking forward to this occasion with very peculiar interest, not only because he came from a church which at the present time was full of sorrow because of the loss of one of the noblest of men and best of ministers, but also because he wanted to be with them in their joy, and for a little while to be a sharer of it. He congratulated the congregation on the statement which had been addressed to them by their pastor. He had never heard one so encouraging. There was great cause for gratitude that a gentleman like Mr. Settles should have taken such a burden of responsibility off their shoulders, and discharged such a large portion of the debt. It was a rare occurrence, and one that deserved to be read every year during the history of the church. He was thankful that Mr. Settles still lived to see the result of his own self-denial. His heart must be frequently cheered in seeing this place and in seeing the numbers of people who came to worship within these walls. Proceeding to speak of the district as he had known it years ago, Mr. Wright observed that the whole aspect of things had changed. The land had not only become more valuable through being built upon, but from a spiritual point of view also, the place had become more interesting and important. The late Mr. Curwen knew the interest he felt in the present gathering, and he proposed to invite him to come to lunch, and then to have a carriage and drive round the neighbourhood, that he might see how much it had grown in all its parts, and what a place of great importance it had become, believing that he would return with a very much deepened interest in the neighbourhood. Mr. Wright went on to say that he had come to express his sympathy with church and congregation in all their holy work. He sincerely sympathised with them in the loss they had sustained in the removal of Mr. Curwen. He was a man of an unusually large heart, which was full of all generous impulses. He was a man of large experience. He knew very much about churches, about the ministry, about mankind, and about worship, and they well knew what he had done to improve the worship of God in psalmody. Altogether the name of John Curwen stood alone. It was known all through the kingdom, and also in America, and in other parts of the world, and wherever it was known it was spoken of and thought of with honour. (Applause.) Unfortunately London had become such a large place that there were many churches which knew very little of each other. He was not only present to-night to express his personal interest in the work of this church, but as chairman of the London Congregational Union, which had been formed not only to promote the increase in the number of churches, but also to promote their union, and to try and bring Christian people to know each other better, and to increase their good fellowship. In that capacity he congratulated them to-night, and wished them God speed. In conclusion, the chairman, on behalf of the London Congregational Union, expressed the interest which was felt by the churches of London in this vigorous and well-directed enterprise.

The Rev. T. E. Ego said that for twenty years his heart had been true to Stratford, and the more he saw of their work the more he rejoiced to be regarded as their friend. With regard to the history of the church the speaker pointed out that there was a history of Christian churches that could not be tabulated, the results of which could only be ascertained "around the throne of God in heaven."

The Rev. Dr. Wilson delivered an address on the claims of Christ on His Church in relation to the unconverted. He contended that the teaching of Christ had imposed a solemn obligation on the Church to bring the whole world under His rule. The Church of Christ, although of a sectional character, yet was agreed in the duty of love to God. Whatever its name or denomination, the main principle of every branch of the Church was love to Christ. This congregation was a portion of the Church of Christ. Here, in this denominational distinction, there was room for conscientious exertions. They formed part of the great army which Ezekiel saw when the dry bones were quickened. The duty which now rested upon them was to consider how they could best discharge the claims of Christ, who had bought them with His own blood so as to bring the unconverted within the reach of spiritual grace. The rev. speaker proceeded to speak of the personal claims of Christ; and he observed that according to statistics there were a million people in London who never attended church or chapel, a fact which revealed an appalling depth of spiritual destitution. The Sunday-school

was the great nursery for the Church of Christ, and never was its operations more necessary than in these days of secular education. (Applause.)

Rev. T. Sissons congratulated the church on having had the courage to erect a large building in the first instance. He was sure that Congregationalism in this district was helped by their having a suitable building in which to worship God. As God had given us all beautiful things for our enjoyment, he thought we should as largely as possible make to Him a return of the beautiful in worship. He had just returned from Rome. It was not a common thing to hear of a minister going to Rome, but surprise might be expressed that any one should ever return. But he thought that if they wanted to make a man a Protestant, send him to Rome. The ritualism there was so much overdone, and though no doubt all was meant for the best there seemed to him to be such an air of performance about the whole thing that he thought with pleasure about his own country and the simple form of worship which it was his privilege to practice and enjoy. There had been a race of Nonconformists who held that the barer their buildings were and the poorer their persons the better. (A laugh.) A lady of this class was once called upon to contribute towards the increase of the income of her minister, which she objected to doing on principle, believing that the poorer the ministers were the better they preached. (Laughter.) Their Master, she said, was a poor man, and oftentimes knew not where to lay His head, and the more the servants were like the Master, the better, she thought, for religion. That was all very well in theory, but in practice it was altogether wrong. They of this denomination were certainly in no danger of being spoiled by the surfeit of riches; certainly not. If the churches gave the ministers large incomes, they also expected them to spend these large incomes, and to live accordingly; and no man could preach the Gospel with comfort when he knew that those who were dearest to him were straitened in circumstances, and were in want of that which was really requisite for them. Speaking of the proposal to open art galleries on Sundays, and of artistic decorations in places of religious worship, the Rev. T. Sissons said that art could never take the place of religion, but they might compete as far as was possible with the beautiful in their own churches. What was wanted was to attract not to repel the people. In Rome the churches were eminently beautiful. No fault could be found with the presence of art there. All that was to be seen was the outcome of the power and skill which God had given to humanity. But the most beautiful things to look upon were of no avail unless they had also that alone which could do people good—viz., the glorious Gospel. (Applause.)

Mr. F. SARGENT also addressed the meeting. We understand that £132 was collected during the day towards the £200 required to meet all the liabilities for renovation.

INDEPENDENCY AT OXFORD.

THE foundation-stone of the new Congregational Church and School Buildings, Cowley-road, Oxford, was laid on Thursday afternoon, May 27th, by Hugh Mason, Esq., M.P., of Graby Hall, Ashton-under-Lyne. About ten years ago a determined effort was made to introduce Nonconformity into this district of the city, and now, in addition to large congregations attending the ordinary services, some 300 or 400 children belong to the Sunday-schools. Up to the present time an introductory building has been used for all purposes, and has been for some time inadequate and inconvenient. The new building will consist of church, lecture-hall and classrooms, and will be built upon a site adjoining the present chapel, which will in future be utilised entirely for educational purposes, and especially for the secular and religious instruction of the young. The new church will be a long rectangle in form, and will seat 600 persons on the ground-floor, and 150 in the end galleries. The seating consists of a centre and two side blocks, with passages dividing them. The pulpit will be placed immediately in front of the choir gallery and in the centre of the archway, dividing the latter from the church. The architect is Mr. John Sulman, of 16, Furnival's-inn, Holborn, E.C. The builder Mr. Thomas Jones, of Oxford. The contract is for £4,460, which does not include gas or heating apparatus. The total cost, with site, will be between £5,000 and £6,000. The minister, Rev. Keith Malden, presented Mr. Mason with a handsome silver trowel, in the name of the Building Committee, and placed underneath the stone a sealed vessel containing a brief history of the church from its foundation in April, 1870, a programme of that day's proceedings, copies of the *Times*, *Christian World*, *Nonconformist* and *Independent*, and the Oxford weekly papers; also current coins of the realm. Mr. Hugh Mason delivered an eloquent address, and laid a cheque for £100 upon the stone; and in all some £269 were laid as offerings towards the building fund. A tea and public meeting were held in the evening. The Right Worshipful the Mayor of Oxford presided. The treasurer, Mr. E. Radbone, presented a financial statement, from which it appeared that nearly half the required amount had been given and promised, inclusive, of a loan and grant of £500 from the English Congregational Chapel-Building Society; and that £1,000 had been promised, if needed, as a loan free of interest. Addresses of encouraging character were delivered by Revs. J. C. Gallaway, M.A., Secretary of the Chapel-Building Society; C. H. Floyd, W. Hackney, T. Pincock, D. Brook (Oxford), and S. Lepine (Abingdon); and R. H. Hills and H. Underhill, Esqs. The special claims of Nonconformity in Oxford, and the intrinsic

importance of this work, alike make an appeal for generous help, which we trust will not be in vain.

EPITOME OF NEWS.

DOMESTIC.

HER MAJESTY'S birthday was celebrated on Saturday, not only in London, but in all the chief towns in the kingdom, at the various Continental capitals, and at Cyprus. Parliamentary and official full-dress dinners were given by Mr. Gladstone, Earl Granville, the Marquis of Hartington, the Earl of Kimberley, Mr. Childers, the First Lord of the Admiralty, the Attorney-General, the Lord Chamberlain, the Master of the Horse, and other high officers of State. The Prince of Wales dined with Mr. Gladstone in Downing-street, and afterwards, with the Dukes of Edinburgh, Connaught, and Cambridge, was present at the Countess Granville's reception at the Foreign Office.

The Queen and Princess Beatrice are expected to return from Balmoral towards the close of next month.

It is expected the Queen will visit Killarney during the coming summer, and that Her Majesty will be the guest of the Earl and Countess of Kenmare.

A State ball was given on Friday night at Buckingham Palace by command of the Queen. The Prince and Princess of Wales, the Duke of Edinburgh, the Duke and Duchess of Connaught, and the Duke of Cambridge were present.

A *levée* was held at St. James's Palace on Monday by the Prince of Wales on behalf of Her Majesty. The presentations were about 400 in number.

Prince Leopold started from Ottawa on Friday for Niagara Falls, whence he was to proceed to Chicago, accompanied by Princess Louise.

The Hon. Evelyn Ashley has been appointed a Church Estate Commissioner without salary.

It is stated that Lord Sherbrooke will be asked to preside over the Commission which is to inquire into the property and revenues of the City Companies.

The Earl and Countess Cowper made their public entry into Dublin on Thursday. All the public buildings were decorated with flags, and the streets were thronged with spectators. Their Excellencies drove from Westland-row railway-station to the Castle in an open carriage, and the cheering was very hearty. In the afternoon the Earl and Countess went to the Viceroyal Lodge, where they will take up their residence for the summer.

Dr. Playfair has been duly installed as Chairman of Committees in the House of Commons.

Lord Northbrook presided on Monday at the annual meeting of the Royal Geographical Society, and delivered an address tracing the progress of geographical research during the past year. There were presented to the society by the Hydrographer of the Admiralty a condensed statement of the work performed during 1879 in the examination and charting of the seaboard in various parts of the globe; and a report upon Indian surveys in 1878-9. Lord Aberdare was elected president for the ensuing year. The annual dinner was held at Willis's Rooms in the evening, the Duke of Edinburgh in the chair. The Swedish Minister, the Earl of Northbrook, Lord Aberdare, Lord Chelmsford, and Sir Henry Rawlinson were amongst those present. His Royal Highness, in the course of his speech, made some remarks with reference to his recent visit to Ireland. He expressed the opinion that the famine had not been at all exaggerated, and said that it would last for two and a-half months yet. The population of the west coast would starve unless assistance was continued to them.

Lord Kimberley on Friday received a deputation from the Aborigines' Protection Society, which presented a memorial making representations upon the state of affairs in South Africa, and asking the Government to appoint a Royal Commission of Inquiry into our relations with the frontier tribes in that colony, in order to provide a remedy for any injustice to which they may be liable, and to devise measures for the better government, as well as for the industrial and moral improvement, of the native races. The Colonial Secretary, in dealing with the various points connected with the administration of South Africa which had been brought before him, said he could hold out no hope of being able to send out a Commission, as it would cause such a disturbance in the colony as would render government impossible, and the Home Executive would have no power to carry out its recommendations.

A meeting of the committee of the National Liberal Federation will shortly be held at Birmingham to consider the question of the presidency which Mr. J. Chamberlain, M.P., has intimated his intention to resign. There is a strong feeling in Birmingham that Mr. Chamberlain, who is regarded as the founder of the federation, and who has been president since its formation, should, if possible, be induced to continue in office.

The annual meeting of the Sunday Society, the object of which is to obtain the opening of museums, art galleries, libraries, and gardens on Sundays, was held at the Freemasons' Tavern, Great Queen-street, on Saturday afternoon. The Earl of Dunraven presided,

and among the other speakers were Sir Henry Thompson, Mr. P. A. Taylor, M.P., Professor Plumptre, and Viscount Powerscourt. A paper by Professor J. R. Seeley, in support of the society, was read, and resolutions in accordance with the objects of the society were passed.

The Grand Hotel, Trafalgar-square, was formally opened on Saturday evening by the Lord Mayor and Sheriffs. The decorations of the hotel are very elaborate, and the use of coloured marble in the vestibule and other portions of the building has a very striking effect. The dining-room is a magnificent apartment, and will accommodate 300 guests. There is also a ladies' drawing-room, very handsomely fitted, and a general reception and reading room, and throughout the building all the latest appliances of science to such establishments are provided. The Lord Mayor, in an opening address, mentioned that the site of the hotel was worth £300,000, and that more than £100,000 had been expended on the building.

At the Guildhall police-court on Saturday, Mr. William Dormer, an accountant, of Newgate-street, was charged with appropriating to his own use £990 received by him on behalf of the creditors of the *Christian Signal* Publishing Company, of which he had been appointed trustee under a resolution for voluntarily winding up the company. The money had been raised by a call upon the shareholders, but the creditors could not obtain payment of the dividend declared. The prisoner had absconded, but was arrested. It was said that an action was pending before the Master of the Rolls, to remove the defendant from his trusteeship, and it was urged on his behalf that had the prosecution been suspended till that suit was decided the money would have been handed over. The defendant was remanded, bail being refused. The Master of the Rolls on Saturday granted an order for the compulsory winding-up of the *Christian Signal* Company, and for the appointment of an interim receiver till a permanent one was appointed.

A deputation, consisting of members of the Metropolitan Board of Works, waited on the Home Secretary on Friday with reference to the London water supply. Sir J. Hogg, M.P., read a memorial asking that the board should be empowered to undertake the supply of water. Sir William Harcourt said the Government were anxious to work in co-operation with public bodies to obtain the settlement of the question. He did not know of any intention to revive the late Government's Bill, but certain agreements had been made which should be inquired into as to their value. He did not think it possible that things would be allowed to remain in their present state, as the supply of water was inadequate in quantity and defective in quality. The water companies estimated their properties at over thirty millions, and it was for the public to consider whether that was a price worth giving, or whether at less cost they could supply themselves. The agreements mentioned would be laid on the table of the House.

The Select Committee appointed to inquire into the loss of Her Majesty's *Atalanta* will hold its first sitting in London for the reception of scientific evidence, and, if necessary, will also sit and secure evidence at Portsmouth. The committee will be a public one.

The steamer *Cameron* arrived at Madeira, has landed there the passengers and crew who embarked in the gig from the steamer *American*, which foundered on the 25th April last. These were picked up by the German steamer *Moltke*, and landed at Quetta, whence they were conveyed to Madeira in the *Cameron*. All the persons saved are reported to be quite well. The only boat now missing is the dingy, said to contain one quarter-master and four seamen. It is confidently believed that they have been picked up by some passing vessel and are in safety.

On Tuesday, the Great Eastern Railway Company commenced their deliveries of fresh sea water in the London district, at the rate of sixpence for three gallons. The prospectus of a London Sea-Water Supply Company is also announced. It proposes to bring sea-water to the Metropolis in lighters, and distribute it by means of tank carts at the price of one halfpenny per gallon.

The Earl of Derby presided on Thursday at the annual court of governors and subscribers of the Brompton Hospital for Consumption, and, in moving the adoption of the report, said whilst in 1878 there were 11,500 out-patients, in the previous year they numbered nearly 12,000. The much required new building, now in course of construction, would accommodate a large number of additional patients, and would entail an extra outlay of £10,000 annually from the funds of the hospital. He trusted the public would generously assist an institution which was so deservedly popular.

FOREIGN.

The report that M. Waddington would succeed M. Léon Say as French Ambassador in London is not confirmed. He is not thought to be suitable on account of his somewhat Protectionist leanings. The Marquis de Noailles will probably be appointed.

On Thursday the Senate finally disposed of the Bill repealing the Sunday Observance Law of 1814, an amendment prohibiting

Sunday labour on public works being rejected by 152 votes to 122, and the Bill itself passing by 160 votes to 107. M. Varoy stated that Sunday labour on public works would only be resorted to in case of emergency. In the Chamber, the Bill repealing the "letters of obedience" and subjecting monastic teachers to the same conditions as lay teachers was discussed. M. Paul Bert, replying to M. Ganivet, made a warm speech, which provoked some interruptions. The Bill passed by 366 to 121.

If the Town Council of Paris refuse to vote the estimates for the police, as it is likely they will, the Gambetta party mean to frame a Bill which will convert the Prefect of Police into Police Minister. The effect of such a measure would be to take all police matters out of the hands of the Council, whose notion it is to have a prefect who would be their tool.

The Danish census, taken on the 1st of last February, shows that the population of the kingdom, the Faroe Islands included, amounts to 1,980,675. The increase for the last ten years has been about 200,000.

Owing to a coalition between the Right and the Dissident Left, the Italian Cabinet has sustained a severe defeat in the elections for the offices of the Chamber. Conciliatory offers were made to Signor Cairoli by each party, but he flung down the gage to both his opponents, and forced them to unite to his own disadvantage. The coalition referred to was, however, only temporary, and the Dissident Left is said to have come to terms with the Government.

In the Lower House of the Prussian Diet on Monday the debate commenced on the Bill giving to the Government certain discretionary powers respecting the enforcement of the May Laws. The Minister of Public Instruction explained the object of the measure, and said it was brought forward to satisfy the desire for peace felt by the Catholic subjects and by all parties of the Empire. The Government did not wish to take the responsibility of neglecting anything that could possibly tend to the establishment of peace in conjunction with the maintenance of the authority of the State. Several speakers having addressed the House, the debate was adjourned.

A telegram from St. Petersburg states that Michailoff and Saburoff, who were recently condemned to death, have had their sentences commuted to hard labour in the mines for twenty years and fifteen years respectively. All the other sentences have been reduced.

Mr. Goschen has paid a visit to Sawas Pasha, the Turkish Minister for Foreign Affairs, but it is stated that political questions were not referred to on the occasion. Rumours come from Constantinople of an intention on the part of the Porte to reply to the demands of the Powers by a simple *non possumus*. Approaching ministerial changes are also reported; great excitement is said to prevail at the Turkish capital, and European residents are becoming anxious about their personal safety. A great council of the Ulema has decided that the murderer of Colonel Commauroff is not to be executed.

A telegram from Bombay announces that the Marquis of Ripon, the new Viceroy of India, arrived there on Monday, and that he will proceed to Simla on the 3rd inst. He has been exceedingly well received by all classes in India.

The accounts of the state of affairs in Afghanistan, sent by the *Times* correspondents in their weekly telegrams, are not of a very cheerful character. Doubts are expressed whether Abdur Rahman will be able, even if he has the will, to visit Cabul; and one writer says that, even if he does come, it is probable that his appearance will be the signal for a general conflagration south of Cabul. Ghuzni is again becoming the nucleus of the irreconcilables and malcontents, and "the whole future is uncertain and stormy in the extreme." The *Standard* publishes a telegram from Bombay which states that a native officer and six sepoy have deserted from General Roberts's force with their arms and ammunition, and gone in the direction of Ghuzni.

A telegram from Teheran mentions a rumour that Noor Berdi Khan, the Tekke-Turcoman leader who defeated the Russians at Dengel Tepe, is dead.

Intensely hot weather has prevailed in America along the Atlantic seaboard, the mercury in some places rising to 100 deg. Fahrenheit, and numerous sunstrokes are reported. Such intense heat in May has been hitherto unknown. The heat at Berlin on Thursday is reported to have been almost intolerable.

Sir Arthur Gordon, the High Commissioner for the Western Pacific, has prohibited the sale of intoxicating liquors to the natives, and British subjects violating the law will be liable to fine or imprisonment.

Mr. Gerrard Baldwin Brown, M.A., son of the Rev. J. Baldwin Brown, B.A., is a candidate for the Watson-Gordon Professorship of Fine Art in the University of Edinburgh. His candidature is supported by testimonials of the most commendatory kind from the Principal of Brasenose College, Oxford, from the Vice-Provost of Oriel College, Oxford, from Mr. Edward J. Poynter, R.A., and from other distinguished persons.

GLEANINGS.

MASTER (addressing his class)—"Silence! This is not to be put up with. Directly I begin to talk a stupid fellow begins to chatter!"

A native baker in India, anxious to call attention to his loaves, and at the same time to demonstrate his acquaintance with the English tongue, describes himself as a "European loafer."

When a man is young he spends much time in parting his hair in the middle. When he is old and bald he wastes much time in trying to make the ends of his sparse locks meet on the polished crown above.

Jones can't see why it is telegraphed all the way from England when a horse takes a dose of salts. Jones has been reading of some racer taking the Epsom Cup, probably.—*Australian Paper.*

A little girl observed her mother measuring some stuff up to her nose with one hand, and reaching it out at arm's length with the other. She assumed a thoughtful aspect, and after cogitating for a few moments, asked, "How can you measure cloth that way? Can you smell a yard?"

"I think, my dear," said Mrs. Brown to her weighty half, "that I will escort Clara to the ball this evening. Everybody will say, 'How like she is to her mother at her age!'" "Yes," replied her husband, "but it is not impossible that they may say, 'See how she will look when she is of her mother's age!'"

Purchasers have at last been found for Mr. Albert Grant's large house in the Kensington-road. A committee, acting for an intended new club, which is to consist chiefly of subscribers to Hurlingham, the Orleans, and other existing bodies, have agreed to give £195,000 for the property. The sum of £100,000 is to be paid at once as caution money, and this is already in hand.—*Builder.*

AN ALMOST PERFECT HOUSE has been lately disintombed at Pompeii. It is (the *Times* says) probably the best preserved of all the Roman dwellings hitherto discovered. There are two atria and a very spacious peristyle, in the middle of which there is an ornamental fountain. There is also a complete bath, which must assist in clearing up some of the doubtful points concerning the arrangement of Roman baths. The paintings in the interior of the house seem to have been executed with considerable taste, and they are in good preservation. Those on the first floor, representing for the most part marine animals, are especially interesting. The frescoes also which are contained in the wings of the building are excellent representations of scenes from animal life. They are so admirably preserved that they cannot fail to shed much light on the condition of painting among the Romans at the time, although they also give evidence of the influence of Greek art.

THE FRENCH DOCTOR AND HIS PATIENTS.

—Dr. Clemenceau, the eminent Parisian physician, is also a foremost member of the French Legislature, and divides his attention between the political maladies of his country and the physical ailments of his patients. He is a brisk and busy man, keenly cognisant of the fact that "time is money;" and the other day, while he was in attendance at his Montmartre consulting-room, two men simultaneously solicited an interview with him. One of them, admitted to his presence, and asked what was the matter with him, complained of a pain in his chest; whereupon he was ordered to take off his shirt; and Dr. Clemenceau submitted him to careful examination. But before the doctor sat down to write his prescription, he rang the bell and ordered his servant to show the other patient in. As the latter entered the doorway, Dr. Clemenceau, without looking up from the desk at which he was writing, said to him, "Just undress yourself, too, if you will be so good. We shall save time by your doing so." By the time the doctor had finished writing his recipe, taken his fee, and dismissed the preceding patient, the second, stripped to the waist, was ready for inspection. Turning towards him, the doctor observed, "You are also suffering from pain in the chest, are you not?" "Well, no, doctor," the man replied; "I have called to beg that you will recommend me to the Government for a place in the post-office." Tableau!

SHORT DRESSES.—At the Paris Salon the prevailing taste is for black costumes, which has grown somewhat suddenly, and owes its existence, doubtless, to the extreme brilliancy of the millinery, and the desire to wear as much jet as possible. These black costumes are, of course, made short. No woman with the slightest pretensions to elegance would go to the Salon with a train to her skirt. Dinner dresses, dresses for small parties, as well as walking and visiting costumes of every description, are made short, or just a few inches on the ground. Even wedding visits may be paid by the bride without the trailing tail of silk and lace that was wont to rustle in her wake.—*Ladies' Gazette of Fashion.*

"WHY SHOULD WE DROWN?"—Mr. J. Garratt Elliott, Hon. Secretary to the London Swimming Club, writes as follows:—"The bathing season can be said to have fairly commenced, and, as a matter of course, the usual number of accidental drownings will happen. The *Forster-Geera's* annual report, which extends over a number of years,

varies but little, averaging short of 3,000. Now, I am convinced that there is no way of making a sensible decrease in this average except by turning attention to the necessity of teaching school children—in fact, making swimming a part of scholastic routine. It is absurd to think that parents (the most of whom cannot swim, nor spare the time to teach their children) should have this duty left to them; it becomes imperative that it should devolve upon those who undertake the education of boys and girls, and no more delightful break in the monotony of school routine could be devised. The tuition tanks which we advocate (size, 14ft. by 9ft. and 4ft. deep, at a cost of about £50 complete, with warming and tuition apparatus) would stand in any ante-room, thus ensuring privacy and attention to the instructor (any monitor would do as well as a professional,) and could be taken to pieces in the winter months. It is appalling to think of the number of non-swimmers who venture afloat in frail craft upon every open piece of water. Accidents will happen, and then follow vacancies at the family board, with their train of intense agony, and in cases where it is the breadwinner who is gone, extreme poverty ensues. Surely, therefore, swimming should not be looked upon merely (although it is this) as a source of healthy amusement, but as a part of the education which is due to every child."

AN IMPOSTOR DENOUNCED.—"Two gentlemen—I believe Mr. G. Augustus Sala and the late Mr. James Hannay," writes Mr. F. Locker, "happened to be in a coffee-house where, for privacy, the seats were divided into separate boxes. They were extolling the character and writings of Addison, with all the enthusiasm which the subject deserved. In the middle of their discourse a hungry, shabby-looking fellow suddenly popped his head round the corner from the next box and said, with a very broad Irish accent, 'Your pardon, gentlemen, but my name's Joseph Addison; I am lineally descended from that great gentleman himself, and just now I have certain temporary embarrassments of a pecuniary nature,' &c. Then Mr. Hannay or Mr. Sala—I do not know which—with perfect presence of mind, at once replied to him thus—'You have intruded yourself on our privacy, but, having heard what you have just said, I will merely remark that when Addison died he left an only daughter, and she was an idiot; and, therefore, so far, there would seem to be some colour for the truth of your assertion, but seeing that this idiot daughter died in childhood, I am bound to say you are a thorough-paced impostor and liar.'"

DEATH OF THE REV. WILLIAM CLEARE.—It is our painful duty this week to record the death, in his twenty-ninth year, of the Rev. William Cleare, pastor of the church at East Dereham. For some time past his worn and wearied look told of sufferings caused by the inroads of disease. Change of air and entire rest from duty were prescribed, and a removal to Hastings was decided upon. On Sunday, at the close of the service at Cowper Church, East Dereham, a telegram was read to the congregation, announcing the death of their loved pastor. Mr. Cleare married a daughter of the late Daniel Pratt, Esq.

THE PRINCESS LOUISE HOME.—The forty-fifth annual meeting in connection with the Princess Louise Home for Girls at Wanstead was held at the institution on Friday. Dr. Ingleby, who presided, moved the adoption of the report, which expressed high appreciation of the services rendered by Mr. Talbot, the founder of the institution nearly half a century since, during which time upwards of 1,300 young girls, many of them at the moment of their withdrawal in surroundings of extreme peril, had been trained to be useful members of society. At the present time there are 73 girls in the Home. Mrs. Ingleby distributed the prizes, many of the awards being to girls for good conduct in the domestic service upon which they had entered.

COLLEGE FOR WORKING WOMEN.—On Saturday evening a *conversazione* of the friends of this institution was held, to celebrate the entering upon their new premises, No. 7, Fitzroy-street, W. The building had been tastefully fitted up, the large room on the ground-floor having been decorated by the Kyrle Society. The college aims, by evening classes, at supplying to women occupied during the day a higher education than has been generally within their reach. The college also offers many possibilities for social intercourse, there being a coffee-room, a reading-room, and a library, containing over 600 volumes. A cookery-school has just been added. There was a good attendance on Saturday evening, a considerable portion of the time being devoted to music and recitations.

THE seventy-seventh anniversary services of the Sunday-schools in connection with Ebenezer Chapel, Steelhouse-lane, Birmingham, were held last Sunday, when sermons were preached morning and evening by Mr. E. A. Lawrence. There was a special service for the young in the afternoon, conducted by Mr. J. Warden, of Francis-road Sunday school, Edgbaston. The collections amounted to £20. At the annual meeting, held on Monday, Mr. E. A. Lawrence in the chair, Mr. H. Mantion, jun., read the report of the work done in connection with the schools during the past year. The total number of scholars is 920, and of teachers 50. The children's Sunday evening service has also been conducted with a great amount of success, there being 389 names in the books, with an average attendance of 380. It is estimated that in connection with the recent exhibition there will be a profit of £20, the greater part of which will go towards the maintenance of the above evening service. Mr. J. A. Cooper read the treasurer's report, which showed that the total receipts were £264 5s. 3d., and the total expenditure £76 13s. 8d., leaving a balance due to the treasurer of £187 19s. 5d. The adoption of the report was moved by Mr. Toms, of Park-road Chapel, and seconded by Mr. G. G. Smith. After a few words of encouragement from the chairman, the meeting terminated.

News of the Free Churches.

CONGREGATIONAL.

— Rev. J. D. Riley has resigned the pastorate of the church at Shepton Mallett.

— The total cost of the new chapel at Hucknall Torkard should have been stated at £1,800.

— The location of the new church in Cornwall, to which we made reference last week, is at Looe, not Loe.

— Rev. Henry Webb, of Appledore, North Devon, has accepted the pastorate of the church at Bowling, Bradford.

— A bazaar was held in the Town Hall, Chippenham, on Wednesday and Thursday, May 26 and 27, in aid of the Tabernacle Renovation Fund, and realised a little over £60. The chapel was renovated in November last at a cost of about £100.

— Rev. H. Lewis, of Carmarthen College, has accepted the pastorate of the church at Buckley, Flintshire.

— Mr. J. Owen Jones, Memorial College, Brecon, has accepted the pastorate of Mount Zion English Church, Troedyrhiw.

— An organ, which has been introduced into Edgware Church (Rev. H. W. Mercer, pastor), was opened on the 23rd ult.

— Mr. Edmondson, of Hackney College, has accepted an invitation to the pastorate of Forest-hill Church, Queen's-road.

— Rev. Joseph Haff, late of Mayers Green, West Bromwich, has accepted a call to the pastorate of Zion Chapel, Kendal.

— The Merchants' Lecture during the month of June will be delivered by the Rev. Newman Hall at the King's Weigh House every Tuesday at noon.

— The Rev. J. F. Stevenson, LL.B., of Montreal, late of Reading, has had the degree of D.D. conferred upon him by the University of Boston, Canada.

— Rev. W. M. Westbury, pastor of Salem Church, Burnley, has announced his intention to resign his office in that church at the end of September next.

— Rev. J. Robinson, after six and a-half years' ministry, has resigned the pastorate of Park Church, Ramsgate, and has accepted an invitation to the pastorate of Elswick Memorial Chapel.

— Rev. W. J. Woods (of Spence-street Church, Leamington), being under the necessity of taking rest for three months, the deacons have undertaken to obtain supplies for the pulpit during his absence.

— A service of sacred song, entitled "Moses," was given on the 26th ult., in the church at Harwich, Rev. R. Wyatt, pastor, giving the connective readings. The proceeds of the collection were given to the Sunday-school library fund.

— Mr. John Pither was ordained on the 28th ult. as pastor of the church at Chesham. Rev. Dr. Newth delivered the charge to the pastor. Revs. G. Bainton, D. Griffiths, A. Cave and other ministers took part in the services.

— Rev. E. Bradbury has presented to the Congregational Society of New Boston, Massachusetts, his residence in that place, to be used by them as a parsonage. In memory of his wife, lately deceased, it is to be known as the "Mary J. Bradbury Memorial Parsonage."

— Anniversary services were held in connection with the Sunday-school of the church at Knutsford, Cheshire, on Sunday last. Sermons were preached by the Rev. W. J. Meek, pastor, and collections, amounting to £18 5s. 11d., were made on behalf of the school fund.

— A recognition service in connection with the settlement of the Rev. W. R. Waugh, at Portland, was held on Wednesday, May 26th, when the Revs. W. Lewis, E. Bolton, T. Neave, and S. Padyham (Wesleyan), delivered addresses. Revs. J. S. Butcher and T. Garland conducted the devotional exercises.

— The most successful anniversary of the Sunday-school in connection with Littlemoor Chapel, Glossop (pastor, Rev. Geo. Sadler), that has ever been held took place last Sunday, May 30. The services were conducted by the Revs. W. Hubbard and Dr. Alexander Thomson. The collections realised upwards of £52.

— Rev. B. Williams, of Canaan Chapel, Swansea, was presented, on the 27th inst., with an address and a purse of gold, in recognition of his services to the denomination for the last 25 years. W. Harris, Esq., presided, and addresses were delivered by Revs. Dr. T. Rees, D. B. James, D. Jones, and other ministers of the town and neighbourhood.

— The ninth anniversary of the pastor's settlement at Mile-end-road Chapel was held on May 30th and June 1st. On Sunday sermons were preached by the Rev. D. M. Jenkins (pastor) and George Martin, of Lewisham, the chapel being beautifully decorated with flowers. At the tea-meeting on June 1st addresses were delivered by the Revs. G. D. Macgregor, J. Hirst Hollowell, and the pastor.

— The anniversary services in connection with the Sunday-school at Harrison-road, Halifax, were held on Sunday last. Sermons were preached morning and evening by the Rev. W. Roberts, Holloway, London, and an address to the young was delivered in the afternoon by the Rev. G. S. Smith (the pastor). The congregations were large, and the collections amounted to 284 16s. 6d., an advance upon last year.

— Rev. Horrocks Cocks delivered a lecture on the 26th ult., on "Recent Explorations in the Holy Land" in the lecture-hall of the church at Egham. The lecture was illustrated by the 25 maps just published. The lecturer stated his intention to arrange the maps into 12 groups, and to give, at intervals, a lecture upon each group, so as to bring under review most of the prominent places, persons, and events connected with Bible story.

— The eleventh anniversary of the Rev. J. W. Atkinson's settlement at Latimer Chapel, East London, has just been celebrated. At the public meeting the church secretary announced that during the past eleven years about 700 friends had been received into the fellowship of the church. Addresses were delivered also by Revs. T. C. Udall, J. Paterson, and J. L. Pearce, and Messrs. C. Hester, Kannar, Witney, and others.

— Mr. J. A. Beard, of New College, was publicly ordained to the work of the Christian ministry at Melksham, on the 19th ult. Rev. Dr. Newth delivered the charge to the minister, and Rev. H. Tarrant preached to the people. Revs. T. Mann, W. H.

Jellie, J. Brown (Baptist), F. W. Clarke, H. Smith (Wesleyan), W. Jones, and R. Rew, took part in the services. In the afternoon tea was provided in the Wesleyan schoolroom, kindly lent for the occasion.

— A new church, the memorial stone of which was laid last November, by Mr. Thomas Barnes, J.P. (Chairman of the Lancashire and Yorkshire Railway), was opened at Corwen, on Monday. The building, which is situated in the main road, is of a very neat description, has a schoolroom in the rear, and is the only English Nonconformist church in the town. Sermons were preached by the Revs. S. Pearson and D. B. Hooke, to large congregations, and liberal collections were made in aid of the building fund.

— Rev. W. H. Jackson received a public recognition on Thursday as pastor of Dawlish-road Church, Teignmouth. Professor Anthony presided, and Revs. C. Wilson, C. Chapman, C. B. Symes, R. D. Maxwell, G. B. Johnson, S. Wesley, G. Trusler, C. Craddock, and J. E. Corke took part in the proceedings. Mr. Wilson, in urging the congregation to undertake the work of building a new edifice, mentioned that there are now only three Congregational churches in the whole of South Devon, which, during the last twenty years, have not been either rebuilt or completely renovated.

— During the past season Mr. J. L. Cherry, F.G.S., editor of the *Staffordshire Advertiser*, delivered to the members of the Young Men's Mutual Improvement Society connected with the church at Stafford, a series of addresses on local geology. At the close, a fair proportion of the members submitted themselves to a competitive examination, and at a tea-meeting on the 27th ult., "Tennyson's Poems," and "Milton's Poems" were presented respectively to the writers of the best and second best papers. Mr. W. F. Woolley, J.P., the president, Rev. S. B. Handley, and Mr. Cherry, delivered addresses on the occasion.

— A tea and public meeting was held on May 28th in the chapel at Horncastle, for the purpose of presenting the pastor, the Rev. W. T. Poole, who is leaving the town, with a silver tea and coffee service, and a purse of sovereigns. The presentation was made by the chairman, Rev. Enos Metcalf, Secretary of the Lincolnshire Union, who was supported on the platform by Revs. G. Butcher and J. Clements (Wesleyans), D. Jones and J. Nichol (Baptists), W. Shaw, and G. W. Hancock (Primitive), F. Samuels (Free Methodist), and W. T. Poole. The subscription list included members of all the churches in the town.

— Rev. W. Crosbie, who is shortly leaving Derby for Brighton, was presented on the 25th ult. with an address from the workmen employed in the Locomotive Department of the Midland Railway Works, between 2,000 and 3,000 in number. After an acknowledgment of Mr. Crosbie's "gratuitous services and labours of love" on their behalf, and an expression of gratitude for "many seasons of grace and blessing that we have enjoyed together," the address proceeded—"Ever since your settlement in the town you have stood forward as the staunch and true-hearted friend and advocate of progress and education, of civil and religious liberty, and of all noble and philanthropic movements; and we feel that we can ill afford to lose the benefit of your wise counsels and eloquent pleadings on their behalf." Mr. Crosbie, in returning thanks, said he should ever cherish the memory of the many sympathy and sincere friendship of those who had taken part in the address, which he should hand down as one of his most precious heirlooms.

— The recognition services, in connection with the church at Whitstable-on-Sea, of the Rev. C. N. Bartram, late of Robert-street Chapel, London, were held on Thursday last. The sermon was preached by the Rev. J. Hirst Hollowell. The public meeting was largely attended. It was presided over by the Rev. Valentine Ward, of Hythe. Mr. G. Reeves, one of the senior deacons, stated the reasons which had led the church to give Mr. Bartram a cordial and unanimous invitation to the pastorate, which was replied to at some length by the pastor-elect. Norwood Erie, Esq., chairman, and the Rev. J. Hirst Hollowell, secretary of the north-western district of the Congregational Union, London, attended, and spoke highly of the character and abilities of Mr. Bartram, and the Revs. A. Turner (Ashford), W. H. Hill (Faversham), T. Blandford (Herne Bay), W. Le Pla (Canterbury), E. Goodison (Canterbury), J. James (Margate), A. J. Palmer (Folkestone), J. L. Brookes (Deal), ministers of the district, gave interesting addresses and a cordial welcome to Mr. Bartram in their midst.

— The annual meetings of the Bedfordshire Union of Independent and Baptist churches were held in Bedford on Wednesday, May 23. The Rev. Joshua Harrison, of Camden-town, preached in the morning at Howard Chapel, and the Rev. T. G. Tarn, of Cambridge, in the evening at Bunyan Meeting. The afternoon meeting was held in the Bunyan Rooms, when addresses were given by the Revs. J. Brown, B.A., W. Parker Irving, B.Sc., R. Hoskin, T. Voysey, J. H. Tuckwell, T. Cardwell, W. Blackwell, A. Walker, and Mr. G. Carruthers. In the course of the meeting a resolution was passed expressing confidence in the new Liberal Government.

— The foundation-stone of a new edifice, to be named the Centenary Sunday-school, was laid on the 22nd ult., at Holmfild, near Halifax, by Mr. Councillor James Booth. A report read by Mr. F. Hartley showed that the school was commenced in 1843 by the late Mr. Henry Ambler. Up to 1896 the teachers and scholars attended Illingworth Church. The mills passed into the hands of the Ovenden Worsted Company, who continued to allow the use of the room as a school; but the Church authorities, on Mr. Ambler's death, declined further to find the usual seats for scholars. For eighteen months, therefore, the school had to be carried on under the disadvantage of not being connected with any denomination. The scholars began to fall away, until at length there were only about 92. Part of the teachers belonged to Providence Congregational Chapel, Ovenden, and part to Illingworth Church. Ultimately, on the question coming forward as to whether the school should ally its fortunes with the Church or with the Congregationalists, it was decided by a majority of the teachers to join Providence School. The school is still carried on at the mills, but alterations in contemplation being likely to render the room unavailable, Mr. E. Crossley had since consented to furnish land for a site of a new school, the cost of which was estimated at £700. There are now in the school 27 teachers, and 114 scholars; over £170 has been subscribed towards the

building fund. Revs. B. Dale, G. S. Smith, and C. T. Trigg delivered addresses on the occasion.

BAPTIST.

— Nothing has as yet been decided as to the place at which the Autumnal Session of the Baptist Union will be held. The statement respecting Norwich in our last resulted from a misapprehension on the part of our correspondent. The fact that the Union has never been to Norwich seemed, moreover, to render it probable that the Baptists of that ancient city had honoured themselves by giving an invitation.

— The 116th annual meeting of the Northamptonshire Association has just been held at Long Buckby. — The Rev. James J. Ellis, formerly of Gosberton, Lincolnshire, has recently accepted a call from Philip-street, Westminster, Bristol.

— A bazaar in aid of the Zenana mission work supported by the Tabernacle Church at Hayes, was last week held, with encouraging financial results.

— A new chapel has just been commenced at Sandhurst, Berks, as a branch of the church at York Town, of which the Rev. J. E. Cracknell is pastor.

— The Rev. W. Cuff last week preached the Sunday-school anniversary sermons at Luton, and collections amounting to £43 were taken.

— The new chapel we last week reported as being commenced at Reading is being erected as a branch of the church of which the Rev. W. Anderson is pastor. The cost involved is nearly £4,000.

— On Wednesday last week the Rev. D. B. Richards was presented by the church at Talgarth with a testimonial, consisting of a number of books and a portrait album.

— After alterations, involving an outlay of £300, the chapel at Blaenllyn (Pemb.) has just been formally reopened. A number of ministers preached sermons. The whole of the cost has been contributed.

— During the coming winter the General Baptists have decided upon a series of educational lectures upon Baptist History and Principles, to be delivered in the metropolitan chapels, by some of the leading ministers.

— In celebration of the fifteenth anniversary of the reopening of Bethany Chapel, Cardiff, the Rev. W. T. Rosevear, of Coventry, preached last week, and delivered sermons in aid of the Sunday-school building fund.

— At a public meeting associated with the seventy-ninth anniversary proceedings of the Ebenezer Sunday-schools, Brighton, the Rev. J. Atkinson reported that there are now 595 scholars and 39 teachers in attendance.

— The annual meetings of the Bucks Association were held at Long Crendon, near Thame, on Wednesday. The Rev. J. T. Wigner, of London, preached, and the Rev. R. Rogers, of Chesham, was appointed president for the ensuing year.

— The Rev. Archibald G. Brown is about to open an orphanage for a dozen little boys in the neighbourhood of the East London Tabernacle. Different members of his congregation have, it is stated, furnished the orphanage from garret to cellar.

— The Rev. Thomas Lewis has, after six years' ministry, resigned the pastorate of the church at Moriah, Risca, and is about undertaking a complete history of the Baptists in Wales. The latter work was last week formally commended by the County Association.

— Grants have just been made to 91 widows, entitled by recommendation to a share in the distribution of the profits from the sale of "Psalms and Hymns." The total amount thus paid was £546, and the aggregate since the publication of the book has, it appears, been £7,633.

— The Rev. John Phillips, who for nearly thirty years was pastor of the church at Astwood Bank, Redditch—established in 1813—but which he some time since resigned, died on the 18th May, at the age of 70. He entered the ministry in 1836, but at the time of his death was without a charge.

— The 166th anniversary of the church at Ringstead, Northamptonshire (Isaac Near, pastor), was held on May 26th, when two sermons were preached to good congregations by the Rev. A. G. Brown, of the East London Tabernacle. Proceeds of collections and tea amounted to upwards of £15.

— The annual sermons on behalf of the Harveylane Chapel Sunday-schools, Leicester, were preached on Sunday last, in the morning and evening, by the minister, the Rev. George Plumb, and in the afternoon by the Rev. J. G. Greenough, M.A. The attendance was large, and the collections good.

— Reopening services of the chapel at Wilden, Beds, after considerable renovation and alteration, were last week held. The Rev. T. Chandler, of Thurlough, preached on Sunday, and on Tuesday a tea and public meeting followed. Nearly the whole outlay involved has been already contributed.

— At special services held last week, to celebrate the third anniversary of the Rev. G. Samuels' pastorate at Penge Tabernacle, it was stated that the building debt had been reduced to £240. Mr. H. M. Bompas, Q.C., presided, and Revs. G. McLean, W. Williams, and others, spoke at the public meeting.

— On Thursday last week, at a meeting in connection with the anniversary of the ministry of the Rev. F. B. Meyer, B.A., at Leicester, it was mentioned that during the past year 74 members had joined the church, and subscriptions paid and promised to a new chapel building fund now amounted to £2,500.

— We have to announce the decease, on the 17th ult., at Loughborough, of the Rev. Josiah Domoney, who last, for about 14 years, occupied the pastorate of the church at Blackfield-common, Fawley, Hants, over which the Rev. F. A. Pearce now presides. Mr. Domoney entered the ministry no less than sixty years ago.

— At a meeting last week, a church was formally constituted at Chadsmoor, Canoeck. The Rev. G. Sear, of Umberslade, presided. An address on the nature and constitution of a Christian church was delivered by the Rev. G. McMichael, of Dudley; and the Revs. E. Hilton, H. Lee, and others took part in the proceedings.

— Further interesting and encouraging intelligence has just been received at Cardiff concerning the progress of the Inland Mission. The great need of medical help is referred to, as well as of additional transit facilities—the latter, in the shape of a barge, &c., the committee have at once determined to despatch.

— The Rev. W. H. Tetley, of Derby, who preached on Sunday last week for the United Methodists in

their church at Duffield, received immediately at the close of his discourse the novel, not to say extraordinary, compliment of a formal vote of thanks, from the congregation; duly proposed, seconded, unanimously carried,—and acknowledged!

— Public recognition services, connected with the settlement of the Rev. T. L. Edwards, of Brixton, as pastor of the church at Wellington-street, Luton were held on Wednesday last week. In the unavoidable absence of Mr. J. Howard, M.P., the Rev. J. Tuckwell presided. The Rev. V. J. Charlesworth delivered an address to the pastor; E. Henderson, of London, to the church; E. J. Jefferys, of Dover, to the congregation; and Rev. E. F. Jefferys, of London, on the principles of Nonconformity.

— An appeal is made on behalf of Union-street Chapel, Maidstone, of which the Rev. G. Walker is the pastor. The building was renovated at a cost of about £1,000 two or three years ago. A sum of £345, including £150, part of the original cost, remains, however, to be cleared off. The case is recommended by, among others, the Rev. C. H. Spurgeon, W. Sampson, A. G. Brown, and H. H. Dobney.

— Recognition services connected with the settlement of the Rev. T. L. Jones, of Pontypool College, as pastor of the Welsh Church, Celynen, Abercarn, were held on Monday last week. The charge to the church was delivered by the Rev. W. Jones, of Farn-dale, and that to the minister by the Rev. Evan Thomas, of Newport. The Revs. R. Lloyd, Castleton, and W. Evans, Cefn, also took part, a series of sermons being preached by several other ministers.

— Sunday-school anniversary services at Chalford, Gloucestershire, were held on Sunday, May 30th, when the Rev. Dr. Todd, of Sydenham, preached morning and evening. The afternoon meeting consisted of recitations, dialogues, and singing. The collections amounted to £18. A library of over 200 volumes has been added during the year; a large and flourishing Bible-class has been conducted by the Rev. D. E. Morgan, the pastor, and one of the deacons.

— On Monday and Tuesday last week special opening services were held in connection with the new English Baptist Chapel at Priory-street, Cardigan. On Monday evening the Rev. J. Jones preached in Welsh, and the Rev. James Owen, of Swansea, in English. The Revs. T. Williams, of Aberystwith, Jas. Owen, and other ministers also took part in the subsequent proceedings. Sitting accommodation for 350 persons is provided in the new structure.

— A new English Baptist Chapel was formally opened at Haverfordwest by special services on Wednesday last week. The Rev. E. G. Gange, of Bristol, preached in the morning and evening, and the Rev. T. E. Williams, of Aberystwith, in the afternoon. The collections during the day realised the handsome sum of £216. The church has existed for nearly a century, and the present pastor (Rev. Dr. Davies) has presided over it for about 25 years. The new building, the dimensions of which measure 63 by 45 ft., is said to be the finest chapel in the county. Towards its outlay Mr. W. Davies, M.P., and his wife have given £100 each.

— The annual meeting of the Liverpool Union was held on Tuesday, May 25th, under the presidency of John Cripps, Esq., chairman of the Union in Carlisle-road Chapel. The Rev. H. S. Brown was chosen chairman for the ensuing year; Mr. J. W. Scholfield, vice-chairman; the Rev. Daniel Jones and J. M. Winchester were re-elected secretary and treasurer. After votes of thanks to the retiring chairman, Mr. Cripps, a valuable paper was read by Rev. Z. T. Domen, F.G.S., Bootle, on "The Relation of the Diaconate to the Ministry." The paper elicited a profitable and healthy discussion, and a cordial vote of thanks was passed to Mr. Domen for preparing it.

— At the close of a week's special evangelistic services conducted by members of the Metropolitan Evangelistic Association at Thornton-heath, Croydon, a public meeting was held, presided over by the Rev. J. A. Spurgeon, who was supported by various members of the West Croydon Domestic Mission Committee. The chairman announced that he had to present to the Sunday-school about ninety volumes of books as a commencement of a library, the money for which had been raised by the kind exertions of Mr. Denman. Mr. Spurgeon also presented Miss Naylor with a handsome music cantabury, subscribed for by several members of the above committee, as an appreciation of her voluntary services in presiding at the harmonium during public worship.

— With the object of increasing the interest of the churches in the evangelisation of Africa, the Revs. A. J. Pike and A. Miller, as representatives of the American Missionary Society, are in this country, giving special descriptive addresses of the work already accomplished, and of the present urgent needs of the cause. Speaking at a meeting held at Cemetery-road, Sheffield, on Wednesday last week, Mr. Pike announced the determination of his society to appeal to the British people for funds in view of the fearful loss of life which has occurred in the ranks of European missionaries, and of the fact that from America can be sent out coloured agents, who can better withstand the epidemics continually raging in the Nile country. It appears that towards a special mission in that district £3,000 has already been promised, and it is desired to obtain a further sum of £7,000. A steamboat is then to be placed upon the Nile as a travelling mission station for ten coloured missionaries selected from the students now being educated by the American society at Fisk University, and the seven other colleges it sustains.

PRESBYTERIAN.

— Divine service was conducted at Balmoral Castle on Sunday morning by the Rev. A. Campbell, of Crathie, in the presence of Her Majesty, Princess Beatrice, the Princesses Victoria and Elizabeth of Hesse, and the Royal Household.

— Intelligence has been received of the death of Captain Benzie, of the Free Church mission steamer *Itala*. Captain Benzie's death is felt to be a heavy loss to the cause of missionary enterprise at Lake Nyassa.

— The Women's Missionary Association in connection with the English Church has, we are glad to learn, been fortunate enough to secure the services of Miss Murray, of Edinburgh, who will join Mr. Ritchie at Formosa. The Association, which is still

in its infancy, has now three missionaries of its own—Miss Ricketts, Mrs. Ritchie, and Miss Murray.

—A special meeting of the Liverpool Presbytery was held on Thursday—Rev. R. H. Lundie, Moderator—to arrange for the filling up of the pulpit in Canning-street Church, Liverpool, which was so long occupied by the Rev. J. B. Welsh. Rev. S. E. Macphail, having, as already reported, accepted the call, his induction was fixed for the 10th inst.

—Rev. Dr. John Gibson's induction at St. John's-wood is arranged to take place on the 11th inst. The New York Evangelist says "good-bye" to Dr. Gibson thus:—"He may perhaps feel that he will be more at home in London, and that his usefulness will also be increased. It may be so. We can only say that he has made a capital American while he has been among us; that he has been equally loyal to his church and his country, and that he goes from us with the high respect, as well as with the esteem and affection of all his American brethren."

—Mr. John Watson, Mr. William Thow, and Mr. David Grant have been secured as additions to the mission staff of the English Church in China. After ordination the two former will proceed to Amoy and Formosa respectively. Mr. Grant, after graduation in medicine, will also set out for Amoy. Four other labourers are still required for the work undertaken by the English Church in China.

—The patriarch of the American Presbyterian Church is a member of the Detroit Presbytery who rejoices in the name of Noah, is in his 98th year, and 68th of his ministry. Like most very aged people this venerable divine is said to be in excellent health, has the best of eyesight, and at a recent meeting of Presbytery actually read a paper of an hour's duration in excellent voice and without fatigue.

—Dr. Andrew Thomson, preaching on Thursday at the opening of a new United Presbyterian Church which has been erected in Argyle-place, Edinburgh, vindicated the seaminess of adorning places of worship as being in keeping with the purposes for which such buildings were erected.

—One of the native congregations connected with the United Presbyterian Mission in Old Calabar has a regular attendance of not less than five hundred persons. Not many Sundays ago King Eyo occupied the pulpit in the missionary's absence.—The Home Mission Committee of the Canada Presbyterian Church has received £80,000 during the last six months, and it has been arranged to send seven additional missionaries to Manitoba.—The American Presbyterian Board has most encouraging reports from their missionaries in Mexico. More than five hundred converts recently sat down together at the communion table in the city of Zitacuaro.

—On Saturday afternoon the Lord High Commissioner of the Established Church of Scotland laid the foundation-stone of a new church, which is in course of erection in Dumbiedykes, Edinburgh, having accommodation for 850 sitters, and estimated to cost about £4,000.

—An Institute was opened in Fountainbridge, Edinburgh, on Saturday, to commemorate Dr. Chalmers' name and memory in connection with social and evangelistic work in that district.

—On Wednesday of last week, at the Annual Social Meeting of the Psalmody Association, in connection with Park Church, Highbury, a concert was given under the direction of Mr. E. Davidson Palmer, Mus. Bac. Oxon., organist of the church. The programme included Mendelssohn's Thirteenth Psalm, and "Hear my Prayer," the solo parts being taken by Miss Palmer and Miss S. E. Palmer. During the evening the organ was played by Messrs. Palmer and Drewett.

—Rev. Duncan Macrae, who was ordained to the pastorate of the Wood-green congregation last year, preached in Dr. Fraser's church, Marylebone, on Sunday last, to large congregations.

—The Duke of Argyll in a published letter says:—"I should be glad to see among Presbyterian ministers and congregations the systematic, but not the exclusive, use of those forms of supplications of which the Lord's Prayer is the type, and of which it is the great example."

—The Marquis and Marchioness of Tweeddale visited the Royal Caledonian Asylum at Holloway, on Monday, previous to his lordship taking the chair at the approaching sixty-fifth anniversary festival, and expressed himself delighted with everything pertaining to the institution.

—The Presbytery of Darlington met on Tuesday. The Presbytery Travelling Fund was re-established. It was agreed, on the recommendation of the Presbytery's Sustentation Fund Committee, to make a special effort with the view of increasing the rate of giving in all the congregations, in order to meet the present emergency. Applications from York to the Thanksgiving Fund, and from Crook to the Church-Building Fund, in aid of a new station at Willington, were attested and recommended.

—The Berwick Presbytery met on Tuesday in Wallace-green Church, when the Rev. William Haig was elected Moderator for the next six months. Mr. Laing gave in the report of the Presbytery's statistics for the past year, which showed a gratifying increase in numbers and funds. The Moderator was appointed to represent the Presbytery in the Synod's committees for the schemes of the church. It was arranged to hold a conference in Wallace-green Church, Berwick, on Sabbath-schools and evangelistic work on the first Tuesday of July.

—Signor Gavazzi preached in Camberwell Church (Rev. J. Reid Howatt's) on Sunday evening to an overflowing congregation.

—The Presbytery of Northumberland met at Alnwick on Tuesday—Rev. W. Addison, Moderator. Mr. Henderson was appointed to moderate in a call at Embleton on the 20th inst. It was agreed to remit to a committee to consider and report on any measure by which the oversight of congregations by the Presbytery may be efficiently carried out. Arrangements were made for the supply of Cheviot-street Church, Wooler, every alternate Sabbath for two months longer, Mr. Gray being still unable to resume duties.

—Anniversary sermons were preached in St. Andrew's Church, Hammersmith, on Sunday by the Rev. H. C. Wilson, M.A., of Eastbourne, to large congregations. The collections exceeded £29. At the social meeting held in the Lecture Hall, on Monday evening, the Rev. Henry Miller, the minister of the church, announced that he had received an offer of £500 from a generous friend towards the debt liquidation fund, provided the congregation would, within a year, give

or obtain subscriptions or promises sufficient to extinguish the whole debt (£2,500) not later than three years hence. It was decided to close with this offer, and to use all effort for fulfilling the conditions of securing it. Subscriptions to the amount of £260 were promised before the close of the meeting.

—The Belfast Presbytery met in Donegal-street Church, of which the Rev. Isaac Nelson, the newly-elected M.P. for Mayo, has been for thirty-years the pastor. The application of Mr. Nelson to be relieved of the active duties of ministerial work, and that the congregation be allowed to appoint an assistant, was agreed to.

—Quite a number of bazaars will be held in connection with the English congregations during the present month. Belgrave congregation, of which Dr. Sinclair Paterson is pastor, will hold a grand fancy fair at the Prince's Club, S.W., in aid of the fund for building a new church. It is to be opened on the 18th inst., and will be under most distinguished patronage. Full particulars will be found in our advertising columns.

WESLEYAN.

—The restoration of City-road Chapel approaches completion. Great care has been taken to preserve all that was good in the original structure, but various modern improvements have been introduced as to lighting (by sunlight burners), ventilation, &c., and when the Conference assemblies in the new building, it may be expected that the ministers and laymen who form the Assembly will find the restored building most admirably fitted to the purpose.

—It appears likely, from recent district returns, that in all probability a decrease of about 1,000 members will have to be reported at the Conference, the loss in Cornwall being 800.

—At Hythe, in the Colchester Circuit, a successful Sunday-school anniversary has been held. It is proposed to enlarge both the chapel and the school premises.

—Successful anniversary services have been held in connection with the chapel at Lane-end, High Wycombe. The Rev. G. Buckley, of Towcester, preached the sermons, and at the public meeting the Rev. J. Hancock (Congregationalist) was one of the speakers. The collections were good.

—The missionary anniversary for the Sheffield District was held last week. A large meeting was held in the Albert Hall, under the presidency of Mr. John B. Hill, of York. The income for the district was reported to have been £3,500—a decrease of about £150. The sum of £325 had been raised by juvenile associations, and £166 by Christmas offerings. The Rev. W. O. Simpson, Mr. Skelton Cole, the Rev. G. S. Rowe, and the Rev. Dr. Punshon gave addresses, in which the policy of "retrenchment" which the society has been driven to adopt was regretted, and the friends were urged to greater effort. The annual breakfast meeting was held on the following day in the old Banqueting-room of the Cutlers' Hall. The Rev. F. W. Briggs, M.A., presided, and addresses were given by Dr. Punshon, Rev. G. S. Rowe, Rev. W. O. Simpson, and others.

—A very successful bazaar has been held at Darwen, the object being the liquidation of the debt and building of a school chapel. The Mayor, Mr. W. Soape, J.P., and Mr. J. C. Watson, of Morley, took part in the opening proceedings. The proceeds amounted to the large total of £1,018.

—At the Town Hall, Bilton, a bazaar has been held in aid of the renovation and extension fund of Wesley Chapel. At the opening ceremony John Jones, Esq., Mayor of Wolverhampton, presided. The sales realised a total of nearly £800.

—At Catliff, in the Knaresborough Circuit—where services have been held for about sixty years past, in an old granary—a new chapel has now been opened. The building has cost about £360, and the whole amount has been raised. The opening services were conducted by the Rev. B. Hellier, of Headingley College; the Rev. T. Cannell; and Mr. R. Bell, Mr. E. W. Skilbeck, of Bilton, treasurer of the building fund, presided at the public meeting.

—At Filey, on Friday last, the Rev. P. Mackenzie preached in the afternoon, and in the evening gave his new lecture on "Balaam and Balak" to a large audience. The proceeds in aid of the chapel fund, were very good.

—Successful bazaars have been held in the Alston Circuit, the sum of £210 being raised, which has more than cleared off a circuit debt accumulated during the period of depression in lead-mining and other industries through which the district has passed.

—The Wesleyan friends in Ipswich erected, some few years since, a building in Alan-road (a new suburb in the town), which has been used as a chapel and school-room, pending the erection of a larger chapel. On Sunday last the anniversary services of the school were held; but the congregation having outgrown the building, the Board school in Cavendish-street was used, and was crowded at each service.

—The Rev. J. Brewster, the superintendent of the circuit, preached the three sermons, and the collections amounted to about £5 6s.

—At Stourbridge Chapel anniversary services have been conducted by the Rev. W. T. Nelson, of Redditch. The collections amounted to £20.

—The Lewes Chapel is to be renovated and improved, at a cost of about £320. The Rev. John Huggill presided at a recent meeting in aid of the scheme, and addresses were given by Messrs. J. Buckman, Wheatley, and others, the contributions promised amounting to about £120.

—The Hull District Meeting was held at Gainsborough. The membership showed an increase of 21, with 1,127 on trial, and a total of 952 members in junior classes—a large increase. A chapel, to cost about £4,000, is to be erected at South Parade, Great Grimsby.

—A remarkably complete and valuable organ has been placed in Trinity Chapel, at Harrogate, by the munificence of Mr. and Mrs. Wm. Catt. The instrument has been built by Messrs. Foster and Andrews, of Hull.

—New and commodious Sunday-school buildings have been erected at Thornton, in the Great Horton Circuit, Bradford, at a cost of about £1,500. A bazaar, recently held in aid of the work, realised £450.

—At Mossley, near Manchester, the chapel has been renovated, and successful reopening services have been conducted by the Rev. L. Porter (Congregational), the Rev. E. Holyoak (New Connexion), and

the Rev. W. F. Paulling, resident minister. The collections amounted to £50, making, with subscriptions, a sum of £180.

—At Muttley, Plymouth, the memorial-stones of a new chapel have been laid by Mr. MacIver, M.P., Mr. E. Allen, Mr. J. M. Grosse, and Mr. E. Mara. The chapel is to accommodate nearly 1,000 persons, and is of the Geometrical Gothic style of architecture. The cost, with site, will be about £8,000; but a further sum of about £1,000 will be required to complete the work by the erection of the tower and spire. At the services in connection with the stone-laying, the Rev. J. Rhodes, Rev. J. Goodacre, Mr. W. S. Spearman, Rev. W. H. Cave, Mr. J. Hawke, the Rev. M. C. Osborn, Mr. Graves (mayor of Devonport), and others assisted, and the day's proceedings realised a total of nearly £606 in aid of the funds.

UNITED METHODIST FREE CHURCHES.

—The spring meeting of the Newcastle-on-Tyne District was held in Paradise Chapel, Darlington, on Wednesday and Thursday last. After the names of the representatives and other members had been read, by the Rev. J. Dinsley, convener, the Rev. W. Reed was appointed chairman. The Rev. T. Sherwood, secretary, read the minutes of the last meeting, which were confirmed. Mr. Edwards, of Glasgow, who had previously preached a trial sermon, and undergone an examination in theology, &c., was unanimously recommended for admission into the Manchester Theological Institution. The following statistics were presented and adopted:—Circuit ministers, 42; supernumeraries, 5; members, 6,902 (increase 75); on trial, 856 (increase 268); local preachers, 366; class leaders, 385; chapels, 137; other preaching places, 24; Sunday-schools, 133 (increase 1); scholars, 18,730 (increase 668); teachers, 2,736 (increase 88). The chapel report, presented by the Rev. A. Crombie, showed that during the past year there had been raised for chapel and school purposes, exclusive of pew-rents, £2,708. Grants to several circuits for the support of the ministry were recommended to be made by the Annual Assembly. A resolution was adopted, expressive of gratification at the formation of a Liberal Government, and of hope that effective measures would be devised by it for the advancement of religious equality and social reform.

A petition was ordered to be sent to Parliament in favour of Sunday closing. The Assembly was recommended to confirm the proposed union of the Spennymore Church with the Darlington Circuit, and the next meeting was fixed to be held in Dock-street Chapel, Monkwearmouth.

—On Sunday last the anniversary sermons of the Grove-street Sunday-school, Liverpool, were preached by the Rev. W. Osborne Lilley, of Heywood. The collections amounted to £26.

—In compliance with the request of the Connexional officers, the Rev. T. Newton (Book Steward), the Rev. J. S. Withington (Editor), and Mr. Snell (Bookroom Treasurer) will represent the Free Churches in the approaching Conference of the Liberation Society.

—The Rev. Anthony Holliday, of Darlington, has preached two sermons in Brunswick Chapel, Huddersfield, on behalf of the Sunday-school. Collections £80.

—An eligible site has been secured for a second chapel and schools in the city of Lincoln, in connection with the Silver-street Circuit. Active measures are in progress for raising the necessary funds.

—A bazaar recently held for reducing the debt on the new schools in Roker-avenue, Monkwearmouth, realised about £70.

—The debt on the chapel at Cleckheaton, which was erected a few years ago, at a cost of £16,000, has been reduced to £3,500.

—Juvenile Missionary Services were held at Frodsham on Sunday last. The Rev. W. J. Fennell preached morning and evening. Mr. W. Noden presided at the meeting in the afternoon.

METHODIST NEW CONNEXION.

—The next annual conference of this denomination will commence its sittings at Longton, Staffordshire, on Monday, the 14th inst.

—While it is expected that the returns presented to the approaching Conference will show a considerable accession to the membership of the body, there is reason to fear that, in consequence of the long-continued commercial depression, the reports from most of the Connexional funds will show a diminution in the amount contributed during the past year.

—The Rochdale Circuit will report to Conference a gratifying increase in nearly all departments, both numerical and financial.

—In several of the annual District Meetings there were passed congratulatory resolutions on the accession to power of the Liberal Party, under the Premiership of the Right Hon. W. E. Gladstone. This is in entire accordance with the Liberal and Nonconformist sympathies of the denomination as a whole, and also with its earnest desire that the present disabilities under which Nonconformists suffer may be speedily redressed.

—Apropos of the fact that at the next Conference of the denomination there will be a friendly deputation from the Wesleyan Conference, consisting of the Revs. Dr. Rigg, Gervase Smith, and J. S. Jones, we may note that the Rev. W. Arthur, after commenting on the fact that in the 20 years between 1829 and 1849, Wesleyanism had three divisions, whilst during the last 30 years there had been no division at all, is reported to have said at the Cincinnati Conference: "We have passed 30 years, and instead of new Conferences of Methodistism splitting off, the existing Conferences are beginning to come together, to speak well of one another, and to cease holding up each other's faults."

—Mr. H. Hodge, of Hawarden Circuit, who has had three of his sons in the ministry, and has been a specially useful member in the circuit, has been presented with an illuminated address and a purse of money on the occasion of his leaving for Mostyn. The Right Hon. W. E. Gladstone, who has often shown himself kind and neighbourly to the circuit, was one of the subscribers.

—The new chapel at Hoyland-common, Barnsley Circuit, the memorial stones of which were laid in September last, was opened on Sunday week, when two sermons were preached by Edwin Lumby, Esq., of Halifax, general mission treasurer, to good congregations. The opening tea-meeting was held on the Monday following, Councillor Wood in the chair.

The chapel, with two houses in the rear, which will afterwards be used to enlarge the chapel, has cost £750, and will seat about 300 people.

—The Annual Meeting of the Leeds District was held in Bethel Chapel, Hull, on Tuesday and Wednesday last. Representatives attended from Leeds First, Leeds Second, Hull, Dewsbury, Batley, York, Ripon, and Wakefield. The Rev. Dr. Ward was the chairman, Rev. T. D. Crothers, general secretary, and Rev. H. T. Marshall, assistant secretary. A slight decrease in the membership and the connexional funds was reported, but the chairman remarked that although such a result was unusual in that district, it was scarcely unexpected, and need not unduly depress them. The Revs. John Shaw, G. Wheatley, H. Smith, G. G. Nicholson, H. Dolamore, and Mr. G. Akester, of Hull, were each questioned in a searching manner as to their theological views and their qualifications for the ministry; and several of the above gentlemen preached before the District Meeting. Mr. Akester was recommended for the college; the Revs. H. Dolamore and J. Shaw were approved of for reception into the full ministry, and the others were passed on another year in their probation.

—The annual meeting of the Halifax District was held in High-street Chapel, Huddersfield, last Tuesday week, the Rev. W. Wilshaw in the chair. The secretaries appointed were the Rev. T. Stoneley, and Messrs. J. Cordingley and W. W. Sunderland; the Rev. A. R. Pearson being the financial secretary. Schedules were presented by the superintendents of the following circuits:—Halifax North, Halifax South, Huddersfield, Lindley, Bradford, and the Barrow Mission Station; from which it appeared that the returns for the district were: Members 3,675, probationers 566, a decrease of 62 members and 52 probationers. There was also a decrease of £53 2s. in the amount raised for connexional funds—a result accounted for mainly by the depression in trade. The following ministers on trial were examined in theology, church polity, and personal experience, and the first three preached trial sermons before the meeting:—the Revs. J. Whitton, J. Dudley, H. Faulk, A. Colbeck and H. Hope. Each of them was passed on another year in his probation. The Revs. W. Wilshaw, T. Smith, and H. Piggis were nominated to fill the vacancies in the office of Guardian Representatives of the Connexion. The opium traffic was condemned in a special resolution.

—The Dudley District Meeting was held at Wolverhampton on Monday and Tuesday last week, under the presidency of the Rev. G. Grundy, of Stourbridge. There was a full attendance of ministers and laymen. The Rev. E. C. Turner was the financial secretary, and the Rev. F. H. Robinson and Mr. C. R. Smith were the general secretaries. The circuits of this large district reported an increase in local preachers and members on trial; but, although some circuits reported large accessions to their membership, the total number of members is below that of last year, mainly because of removals and of the unsettled trade of the district.

—The sessions of the Hanley District commenced on Tuesday week in Bethel Chapel, Burslem; the Rev. H. Piggis being chairman, Rev. J. L. Fox, secretary, and Rev. J. Shiphardson, the assistant secretary. There were a few decreases in the funds, accounted for by the state of trade, removals, and, in some cases, by the death of large subscribers; but each circuit, with one exception, reported an increase of members, and increases in several other departments; so that the district generally was considered to be in a very healthy condition. Special mention was made of Longton because of its successful work among the young; and of Stafford, which a few years ago was in a sinking state, but now showed a membership of 108, and an improvement of chapel property at the cost of £900. The net increase of members in the district is 250. The Revs. J. P. Treloar, W. Stephen, G. Parker, J. H. Bath, and Mr. H. Cockersole preached and were examined; and the two first were passed for the full ministry; Mr. Cockersole was received as a college candidate; Rev. J. H. Bath was recommended for the ministry on trial; and Rev. G. Parker was passed on in his probation.

—The Newcastle-upon-Tyne District Meeting took place at South Shields, on Monday and Tuesday of last week. The Rev. D. Round, presided. The Rev. J. C. Millburn was finance secretary, Rev. J. Shaw, minute secretary, and Mr. T. Ridley, assistant secretary. The schedule of the Newcastle Circuit presented an increase of 80 members on the year, Blyth, 8; Gateshead, 58; Shields, 15; Willington, 95. As other circuits reported a decrease, the net gain to the connexion was 170. There are also 291 probationers. There were seven candidates for the ministry, six of whom were recommended. The Rev. D. Round was unanimously nominated to fill one of the ministerial vacancies as a Guardian Representative. A resolution was framed to be sent to the Conference suggesting an alteration in the mode of appointing committees. The three mission stations, Darlington, Middlesbrough, and Stockton, have an increase of 18 members. It was stated that a very important spiritual work was going on at Darlington, many persons having given themselves to God since the returns were made up.

—The Annual Meeting of the Manchester District was held at Mossley, on the 26th and 27th ult. The Rev. James Ogden (Manchester), chairman of the district, presided. The Rev. T. Addy was the financial secretary, Rev. S. Walker, schedule secretary, and Rev. W. J. Townsend and S. H. Steele, general secretaries. The schedules of the various circuits were presented, and showed that there were in the district 3,934 members, or a decrease of 20 on last year, with 616 probationers, an increase of 65. These returns do not include the Bury Home Mission Station, which reports an increase of 18 members. The sum of £1,750 had been raised for connexional funds. The Rev. J. S. Clemens (Oldham) was recommended to Conference to be received into full connexion. The Revs. W. H. Byethenay (Stalybridge), E. L. Perry (Hues), Dan Jackson (Bolton), and J. W. Ogden (Manchester South), having preached before the District Meeting, and passed a successful examination, were recommended to be passed on to their next year of probation.

It is announced that the list of applications for the new issue of shares in the Orient Steam Navigation Company, Limited, will be closed on Saturday next, 5th inst.

CRYSTAL PALACE.—HANDEL FESTIVAL.—The Seventh Triennial Handel Festival, which will be celebrated at the Crystal Palace on the 21st, 23rd, and 25th of June, with the public rehearsal on the 18th, promises to be as successful as the Festivals which have previously taken place. The directors of the Crystal Palace and the committee of the Sacred Harmonic Society are working most heartily and cordially together. Sir Michael Costa, who has never been absent from a Handel Festival, will conduct; and never has a stronger, never has a more varied list of solo artists been brought together than for the coming Festival, as the following list will show:—Madame Adeline Patti and Madame Albani, Madame Lemmens-Sherrington and Mrs. Osgood, Mrs. Suter and Miss Anna Williams, Madame Trebelli and Madame Patey, Mr. Vernon Rigby and Mr. Barton McGuckin, Mr. J. Maas and Mr. Edward Lloyd, Mr. Santley and Mr. F. King, Mr. Bridson and Signor Foli. There is every reason to hope that their Royal Highnesses the Prince and Princess of Wales will honour the festival with their presence. Most of the leading musical composers of Germany, France, and Belgium, and the Lords-Lieutenant of Counties, have been invited. The Lord Mayor of London, the Lord Mayor of Dublin, the Lord Provost of Glasgow, and most of the Mayors of England have accepted invitations for the Festival.

BIRTHS.

BARCLAY.—May 17, at 6, Melville-street, Edinburgh, the wife of the Rev. James Barclay, of St. Cuthbert's, of a son.
BURMAN.—May 28, at The House, West Cowes, Isle of Wight, the wife of Rev. W. J. Burman, of a daughter.
CLARK.—May 20, at Gothic House, Twickenham, the wife of Gustav Clark, Esq., of twin daughters.
FLEMING.—May 27, at Ostende, the wife of the Rev. Sydney H. Fleming, British Chaplain, of a daughter (11th child).
LUCAS.—May 28, at Netherfield, Streatham-lane, Upper Tooting, the wife of Edgar Lucas, of a daughter.
MIDDLETON.—May 28, at Elmstead-lane, Chislehurst, the wife of Clement Alexander Middleton, of a daughter.
MORTON.—May 28, at 10, Upper Wimpole-street, W., Lady Mary Morton, of a son.
RITCHIE.—May 28, at Woodthorpe, Stroud, the wife of Clement Ritchie, of a daughter.
SPRING.—May 27, at Tramore Lodge, Brighton, the wife of the Rev. Herbert Guildford Sprigg, Vicar of Shelford, of a daughter.
STATHAM.—May 28, at the Grammar School, Crediton, the wife of the Rev. G. H. Statham, Head Master, of a son.

MARRIAGES.

CARTER-KYAN.—May 28, at the Victoria Baptist Chapel, Wandsworth-road, by the father of the bride, Frederic, younger son of Edwin Carter, of Wimbledon, to Charlotte, younger daughter of Samuel Kyan, of Wandsworth.
EARLY-COLE.—On the 27th of May, at Norfolk-street Wesleyan Chapel, Sheffield, by the Rev. G. Stringer Rowe, assisted by the Rev. W. M. Punshon, LL.D., and the Rev. W. H. Thompson, James Vanner, younger son of Charles Early, of Witney, Oxon, to Annie Littlewood, only daughter of Thomas Cole, of Archer House, Sheffield.
FOSTER-WYKE.—May 28, at Wandsworth Congregational Church, by the Rev. H. Hurry, Robert Foster, youngest son of the late David Foster, of Liverpool, to Florence Annie, eldest daughter of Joseph Wyke, of Wandsworth.
GODDY-WILLIAMSON.—May 27, at the Baptist Chapel, Johnson-street, Nottingham-gate, London, by the father of the bride, James C. Goddy (late of Edinburgh), to Margaret Louisa (Maggie), second daughter of P. W. Williamson, of Belle Vue Lodge, Fulham.
GRIGGS-GERING.—May 28, at the Congregational Church, Faringdon, by the Rev. John Whalley, Mr. E. H. Griggs, of Tillingham House, Faringdon, and late of Tillingham-park, London, N., to Thyrena (Trix), youngest daughter of Mr. Oliver Gering, of Badbury-hill, Faringdon, Berks.
ROBERTS-WOODING.—May 27, at Bond-street Congregational Chapel, Leicester, by the Rev. J. Morley Wright, Alfred J., son of J. E. Roberts, of Ashfield Plymouth-grove, Manchester, to Charlotte Elizabeth (Lottie), only daughter of George Wooding, of 28, Princess-street, Leicester.
TIDY-SIMMONDS.—May 28, at Camberwell New-road Congregational Church, George Brown, youngest son of the Rev. W. P. Tidy, of Camberwell, to Agnes Mary, second surviving daughter of the late George Edward Simmonds, of H.M.'s Customs.
WATKINS-JONES.—May 28, at Regent-square Presby. terian Chapel, London, by the Rev. John Jones, of High-bury, Thomas Watkins, Brynmair, Llanfair-caereinion, to Margaret, second daughter of the late Christopher Jones, Esq., Llanfair, Montgomeryshire.

DEATHS.

BICKNELL.—May 28, at Cavendish House, Clapham-common, Henry Sanford Bicknell, aged 62.
CLEARE.—May 30, at Hastings, the Rev. W. Cleare, of East Dereham, Norfolk, formerly of Chertsey, aged 28.
COOK.—May 21, at The Manse, Kincardine O'Neil, Aberdeenshire, the Rev. G. Cook, D.D., minister of the parish.
CURRY.—May 28, at Heaton House, Heaton Mersey, near Manchester, after four days' illness, John Curwen, of Piatow and Upton London, E., aged 81.
FOXWELL.—May 28, at the Manor House, Hinkley, Leicestershire, aged 10 months, Emily Beatrice, the beloved child of Matthew and Sarah Foxwell, after four days' illness.
GOTTO.—May 28, at Highbury-crescent, W., Elizabeth, widow of William Gotto, aged 61.
HAWKINS.—May 27, within three months of the death of her husband, Elias, widow of John Hawkins, Esq., of Cusips House, Burnham, Essex, in her 74th year.
HEPBURN.—May 27, at Clapham-common, Thomas Hepburn, Esq., aged 82.
HUBSON.—May 27, at 4, Diamond-terrace, Hyde-rale, Green-wich, Mabel Georgiana, aged four years and nine months; and, on the 26th, George Dale, aged seven months; the loved children of Charles and Esther Hudson.
HUMPHRY.—May 27, at Stone, Aylesbury, John Mivard Charles Humphry, aged 21, eldest son of John Humphry, Medical Superintendent of the County Lunatic Asylum.
ISHERWOOD.—May 28, at Clifton-road, South Norwood, Ann, relict of the late John Isherwood, aged 78.
PHILLIPS.—May 18, at The Retreat, Astwood Bank, Worcester-shire, Rev. John Phillips, Baptist Minister, after 27 years' pastorate of the Baptist Church in that village, and nearly 50 years' ministry. Age 70 years. Friends will please accept this intimation.
RICHARDS.—June 1, at 26, St. Andrews, Uxbridge, Rev. C. Edgemoor Richards, Minister of Providence Chapel, son of Mr. J. E. Richards, of Waltham Abbey, aged 26. Friends will kindly accept this intimation. The funeral will take place at Hillingdon Cemetery on Friday afternoon, June 4th.
SCHWITZER.—May 28, at Broad-court, Jane Schweitzer, widow of the late Leonard Schweitzer, in her 82nd year.
SKELTON.—May 18, of carcinoma of uterus, Eliza Jane (Lizzie), the beloved wife of Mr. George Skelton, of 5, Cromwell-terrace, Suffolk-street, Forest-gate, E., and third daughter of Mr. John Claydon, of Gurney-road, Stratford, E., aged 31 years.

EPPE'S GLYCERINE JUDGES.—CAUTION.—These effective and agreeable confections are sold by most chemists; by others, however, attempts are often made at substitution; we therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

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Professor GARDNER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones, Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

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Prepared by Moller's Special Method, free from indigestible fats of other oils, is superior to any in delicacy of taste and smell, medicinal virtue and purity. The most eminent London and European Physicians pronounce it the Purest and Best. Given the highest award at 13 INTERNATIONAL EXHIBITIONS. Only in capped bottles, of all chemists.

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8d. per pound.
One meal a day would give Health to Thousands who are now suffering from Indigestion, Constipation, and their attendant Maladies.
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The SIXTH ISSUE of 4,000 £25 Shares at £5 per Share Premium. Nearly half already allotted, the remainder in course of allotment.
Current Rate of Interest on Shares, SIX AND A QUARTER PER CENT.
SIXTH ANNUAL MEETING.—At a crowded Meeting of shareholders, held at Cannon-street Hotel, May 28, the Report and Balance-sheet were unanimously adopted. The retiring officers re-elected.
Estates Purchased, 132; Cost, £247,911.
Many Estates have been sold at a considerable profit.
Well-built and drained Weekly Houses and Shop Property bought.
The Company offer great facilities for Purchasing Estates, having large sums at disposal for immediate completion of same.
Eligible Estates for Sale.
The Company is prepared to undertake Management of Estates.
For Fourth Annual Report, Share Application Forms, and other information, apply to W. H. Baaden, Secretary.

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Eligible Estates for Sale.
The Company is prepared to undertake Management of Estates.
For Fourth Annual Report, Share Application Forms, and other information, apply to W. H. Baaden, Secretary.

THE ORIENT STEAM NAVIGATION COMPANY (Limited).

INCORPORATED under the Companies Acts, 1862, 1867, and 1877, whereby the liability of the shareholders is limited to the amount of their shares.
 Authorised capital, £1,000,000, in 100,000 shares of £10 each. Issue of 24,000 New Shares.
 Managers—Messrs. F. Green and Co., and Messrs. Anderson, Anderson, and Co.

SHARES.
 Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard-street, London.
 Messrs. Williams, Deacon, Thornton, and Co., 20, Birch-lane, London.
 Messrs. Arthur Heywood, Sons, and Co., Liverpool.

BROKERS.
 Messrs. Foster and Braithwaite, 27, Austin-friars, London.
 Messrs. G. and T. Irvine, 7, India-buildings, Fenwick-street, Liverpool.

SOLICITORS.
 Messrs. Parker and Co., St. Michael's-alley, Cornhill, London.

AUDITORS.
 John Young, Esq. (Messrs. Turquand, Youngs, and Co.), 41, Coleman-street, London.
 SECRETARY: Silas Waymouth, Esq.
 OFFICES: 13, Fenchurch-avenue, London, E.C.

ABRIDGED PROSPECTUS.

The Managers of the Orient Steam Navigation Company (Limited) offer for subscription 24,000 shares of the Company of £10 each, representing £240,000, which, with 36,000 shares already issued, will constitute an issue of £600,000 out of the total authorised capital of £1,000,000.

The Company was formed on the 12th February, 1878 (nothing being paid for goodwill, nor by way of promotion money), to acquire and carry on the Orient Line of steamers, then running between London and Australia, and generally to engage in, and develop, the steam trade with Australia.

The requirements of the trade are now such that it has been determined to give the undertaking a more public character, and to offer for public subscription a portion of its capital.

The steamships belonging to the Company are the Lusitania, Chimborazo, Cusco, Garonne, and Orient, in all 20,785 tons register, besides a steam tender in Australia.

The only liabilities of the Company, besides ordinary current accounts, are £33,850 raised on debentures at 5 per cent. interest, and £43,000 on bills payable, the greater part of which latter amount consists of balance of purchase-money not yet due.

The Company's first steamer was despatched on March 7, 1878. From that date to Dec. 31, 1879, the net earnings of the Company, after paying all preliminary and working expenses, including maintenance and insurance, have yielded the sum of £25,996, out of which £23,945 has been carried to reserve, and the balance paid in interest and dividends.

In January, 1880, the company commenced, in conjunction with the Pacific Steam Navigation Company, a regular fortnightly service between England and Australia.

The present increase of capital is intended to enable the Orient Company to take up the full share of the service reserved to them by their agreement with the Pacific Company, by building new steamers and otherwise developing the business.

The import and export trade of the Australasian Colonies for the year 1878 (the latest for which official returns are yet published) amounted to £94,742,703. It is estimated that nearly £8,000,000 will be realised from the exports of the Colonies this year in excess of last.

The export of fresh frozen meat is likely to yield an important addition to the Company's earnings. A number of applications for space have already been received, and the necessary refrigerating machines are about to be fitted in the steamers, to enable them to carry the meat on freight.

The direct service of the Orient Line, consisting of first-class steamers sailing regularly at moderate intervals both ways by the best routes, has become a necessary link between England and her Australasian Colonies, the public having learned by experience the special advantages which the Line offers for the conveyance of passengers, merchandise, and mails.

The Managers at present hold 10,360 shares, and by their agreement with the Company mentioned below, are bound to hold not less than 5,000 shares while they continue in the office of Managers.

On the 36,000 shares already issued, £8 per share is at present paid up. A similar sum is to be paid up on the 24,000 shares now offered, in the following instalments, viz.:

£1 to be paid on application.	
£1 " " allotment.	
£2 " " Sept. 30, 1880.	
£2 " " Dec. 31, 1880.	
£2 " " March 31, 1881.	

Contracts of the following dates and between the following parties have been entered into, viz.:—21st January, 1878, between the Pacific Steam Navigation Company and Messrs. Anderson, Anderson and Co.; 28th January, 1878, between Messrs. Anderson, Anderson and Co. and Messrs. F. Green and Co.; 29th January, 1878, between the Managers and Mr. George Slader, a Trustee for the Company; 28th October, 1879, between the Company and the Pacific Steam Navigation Company; 27th April, 1880, between the Company and the Managers.

Full Prospectuses and Forms of Application may be obtained at the Company's Offices; and of the Bankers and Brokers.

13, Fenchurch Avenue, London, 21st May, 1880.

THE ORIENT STEAM NAVIGATION COMPANY, LIMITED. THE LIST OF APPLICATIONS FOR THE NEW ISSUE OF SHARES will be CLOSED ON SATURDAY NEXT, the 5th June. By Order.
 London, May 31st, 1880.

BRITISH EQUITABLE ASSURANCE COMPANY.

4, QUEEN-STREET-PLACE, LONDON, E.C.
 TWENTY-FIFTH ANNUAL REPORT, MAY, 1880.
 2,025 Policies issued for ... £403,632
 New Annual Premiums ... 12,155
 24,525 Policies in force for ... 4,491,837
 Annual Premium Income ... 137,235
 Death Claims, including matured claims and Bonuses ... 56,477
 Paid by in the Year ... 61,237
 Accumulated Fund ... 685,703
 Average Reversionary Bonus 1½ per cent. per annum.
 Mutual Assurance without mutual Liability.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.
 Paid-up Capital £500,000.
 INTEREST ALLOWED ON DEPOSITS.
 5½ per Cent. for Five Years and upwards.
 5 per Cent. for One Year and upwards.
 Less than One Year according to Bank rates.
 Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested, and the additional guarantee of the Paid-up Capital.
 Prospectuses and full information obtainable at the Office, 32, Queen Victoria-street, E.C.

A. W. RAY, Manager.

GOVERNESS WANTED. Ability to teach German and French requisite. Congregationalist preferred. Apply, stating age, qualification, experience, and salary, to Mr. Francis, King's Mills House, Wrexham.

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HISTORICAL, POLITICAL, BIOGRAPHICAL.

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THE LIFE of Mr. GLADSTONE covers an important period of English and foreign history as it is possible to imagine. It commenced with that reform in Parliament which was the emancipation of the middle class from the thraldom of ages, and which, led by criminal law reform, the emancipation of the slave, the repeal of the taxes on knowledge, the lightening the burdens of industry, the unimagined blessings of free trade, the abolition of that badge of conquest, the Irish State Church, and a system of popular education which more than anything else will make the England of the future happier, better, richer, and wiser than the England of to-day. Since Mr. GLADSTONE has been active in public life the franchise has been extended to the lodger and the householder in all our great cities, and the voter has obtained that without which his vote was a solemn mockery—the protection of the ballot.

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"Peace hath her victories no less renowned than war."

In the writing of the life and times of GLADSTONE we write a volume which the men of to-day will do well to study and understand, and which will be of interest long after Mr. GLADSTONE has ceased to exist, and when the present actors in the drama shall altogether have passed away. It will be a history as well as a biography, and for this purpose no pains nor expense will be spared to make it worthy alike of its subject and of popular patronage and support.

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JAMES SANGSTER.

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HEAD MASTER: ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics; late Andrew's Scholar and First Prize-man in Higher School Mathematics University College, London; Fellow University College, London.
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ARIES, BLACKHEATH, S.E.
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 All the arrangements, educational and domestic, are those of a high-class school. Terms, &c., on application.

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 In addition to the usual Classical, Mathematical, and English subjects and French, which is studied daily, instruction in Science forms a part of the regular work of the upper classes. The French, German, drawing, and painting are taught by Dr. Adolstein, Professor of Modern Languages, Drawing, and Painting at the Royal Polytechnic, London. Inclusive terms from £45 per annum.
 For particulars apply as above.

Mill Hill School.

NEW FOUNDATION DAY will be commemorated on WEDNESDAY, 9th JUNE, 1880. Luncheon (tickets 10s. 6d. each) on table for visitors at 2.30. H. M. Bompas, Esq., Q.C., will distribute the prizes and certificates at 5 o'clock.
 Further particulars may be obtained of the Head Master, R. F. WEYMOUTH, D.Lit.

TUITION.—An Undergraduate (Cambridge and London) desires to TEACH in a private family during the next long vacation. Town or country. Terms moderate. References.—Address S. T. Office of "Nonconformist."

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The course of study is varied according to the intended profession of the pupil; and in every department of instruction, whether in classical or mathematical preparation for the Universities, or in training for scientific pursuits or for business, it is the aim of the governing body and of the Head Master to make the teaching the best of its kind. The discipline is modelled upon that of the best public schools, and has hitherto been conducted with unusual success.

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THE NEW LOWER SCHOOL, for boys of 7 to 11 years of age, is under the care of Mrs. Butler (wife of Mr. Edward A. Butler, B.A., B.Sc.).

Examination Results for 1879	
London University, First B.A.	1
" " Matriculation in Honours	3
" " 1st Division	3
Cambridge Local Examination, Seniors	8
" " Juniors	14
College of Preceptors, First Class	6
" " Second	23
" " Third	6
" " With the 1st Prize for Mathematics	14

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SCHOOL (HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe handling, &c. References to parents in all parts of England.
 Inclusive terms twenty-two or twenty-four guineas.
 For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

SPRING-HILL COLLEGE, BIRMINGHAM.

THE NEXT SESSION of this college will open in the month of September. Application for admission should be made without delay to the Secretary, from whom all needful information can be obtained.—Address Rev. F. Stephens, Birchfield, Birmingham.

Claremont, Cliftonville, Margate.

ENGLISH, FRENCH, and GERMAN BOARDING SCHOOL for YOUNG LADIES.—This establishment is recommended for its educational efficiency, home comforts, good management, splendid situation, and recreation grounds. The Lady Principal is assisted by Professors, English and Foreign Governesses, and responsible Matrons.
 Pupils are received to study accomplishments and household management. Cooking is taught by a lady diploma from South Kensington.

Education in Switzerland.

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